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A  
DESCRIPTION  
OF FORMOSA

GEORGE  
PSALMANAAZAAR

HOLDEN





















To little Mary from  
Mum & Dad  
1926



THE LIBRARY OF IMPOSTORS—VOLUME II

EDITED BY N. M. PENZER, M.A., F.R.G.S.

AN HISTORICAL AND GEOGRAPHICAL  
DESCRIPTION OF FORMOSA



*THIS edition is limited to 750  
copies in England and the United  
States of America, of which this is*

*Number 8.* .....



A N  
HISTORICAL *and* GEOGRAPHICAL  
DESCRIPTION  
O F  
FORMOSA,

A N  
Island subject to the Emperor of JAPAN  
G I V I N G

An Account of the Religion, Customs, Manners, &c.  
of the Inhabitants. Together with a Relation of what  
happen'd to the Author in his Travels ; particularly  
his Conferences with the *Jesuits*, and others, in several  
Parts of *Europe*. Also the History and Reasons of  
his Conversion to Christianity, with his Objections  
against it (in defence of Paganism) and their Answers.

To which is prefix'd

A PREFACE in Vindication of himself from the  
Reflections of a *Jesuit* lately come from *China*, with  
an Account of what passed between them.

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By GEORGE PSALMANAAZAR,  
a Native of the said Island, now in *London*.

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Illustrated with 16 pp. Photogravures.

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LONDON  
ROBERT HOLDEN & CO. LTD.  
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1926



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## EDITOR'S INTRODUCTION

OF all men who might aspire to a place in the Library of Impostors, it would be hard to find anyone with more qualifications than the man who called himself Psalmanazar.<sup>1</sup>

What his name really was is apparently not known, and the one man who might have enlightened us tells us nothing. I refer to Dr. Samuel Johnson—but of him, and his connection with our hero, more anon.

As he tells us in his *Memoirs*,<sup>2</sup> p. 169, Psalmanazar invented the name for himself from 2 Kings xvii. 3, where we read that against Hoshea came up Shalmaneser, king of Assyria.

For all details of his early life we are restricted to what he says in the *Memoirs*, the autobiographical confession which was published in 1764, the year after his death.

The son of French parents, he was born, about 1679, in the south of France, probably in

<sup>1</sup> In later years various forms of the name were used, and by the time the *Description of Formosa* was issued it was spelt Psalmanaazaar.

<sup>2</sup> I should here state that in all cases I refer to the First Edition of the *Memoirs*, 1764. In his excellent article on Psalmanazar in the *Dict. Nat. Biog.*, which I have frequently consulted, Sir Sidney Lee takes his pagination from the second edition, but only mentions the first edition in his bibliographies. Unfortunately the type was reset, and the two paginations differ.



## EDITOR'S INTRODUCTION

Languedoc. At the age of six he was sent to a free school in the neighbourhood kept by two Franciscan monks. Thence he went to a Jesuit college "in an archiepiscopal city," a school of philosophy run by the rector of a small convent of Dominicans, and finally to a university for a theological course. Although he had previously shown a great aptitude for learning languages, especially Latin, the theological lectures at the university soon proved dull, and the irregular hours kept by his relations with whom he boarded in the suburbs, combined with the attractions of the town, soon had their effect on a boy of such imagination as young Psalmanazar. Letters to his mother describing the unsatisfactory state of things led to his obtaining the post of tutor to the nephew of a rich councillor of his native town, who at the time was residing in Avignon. Thither Psalmanazar went, but soon found he could do little with his new pupil, who does not seem to have been blessed with much intelligence.

Another tutorial post followed, and it was the circumstances connected with it that afforded our author a chance to indulge in his "notoriety complex," as we would call it to-day, which was to play such a dominant part in his life. It appears that the mother of the two boys whom Psalmanazar was now tutoring "was a sprightly lady, and her spouse somewhat heavy"; in consequence she made herself particularly pleasant to the new tutor, who, without going to



## EDITOR'S INTRODUCTION

extremes, "indulged her in all her little foibles," largely to satisfy his own vanity. This led to a desire to appear more learned, virtuous and religious than he really was. The effect on the lady in question was not a happy one, but so determined was Psalmanazar in preserving intact the attitude he had assumed, that he would not reciprocate to her advances, with the result that he soon lost his job and was reduced to very low circumstances. The psychological aspect of his mentality, both at this period and in later years, would afford excellent material for psychoanalysts of the modern school.

Finding himself nearly in rags, he did not act as many would have done under the circumstances—gone straight home or got help from his mother—but conceived the idea of clothing himself "with some false merit for want of a great one, and of pretending to be a sufferer for religion for a too great attachment to the church." The plan was not successful, and finally, as matters got worse, he decided to return home, and in obtaining a passport he represented himself as "a young student in theology of Irish extract who had left the country for the sake of religion and was now on a pilgrimage to Rome." To give credence to his story, he managed to steal a pilgrim's cloak and staff from the chapel of the parish church, and, assuming both the clothes and manner of a pilgrim, set out on his journey.



## EDITOR'S INTRODUCTION

Begging his way as he went, speaking only Latin, and chiefly accosting "only clergymen, or persons of figure," he collected sufficient money to enable him to indulge freely in whatever cheer the wayside inns could offer. On reaching home his mother advised him to travel on to the town in Germany where his father lived. This he did, but on accomplishing the long journey of about five hundred miles, found his father in even lower circumstances than he had been led to expect. He "was then hardly sixteen years old," but, bowing to circumstance, decided to travel on, as a mendicant student, through Germany and the Low Countries.

It was at this time that Psalmanazar conceived the idea of passing himself off as a native of the Far East. His knowledge of the East was limited to the scanty and incomplete accounts he had heard from his Jesuit teachers. But this was sufficient for the boy to consider himself "sufficiently prepared for passing for a Japanese converted to Christianity." His old passport naturally was now useless, but he soon managed to forge a fresh one, transferring the seal of the old one.

After visiting many towns on the banks of the Rhine, he arrived at Landau, where he was taken for a spy and spent the night in prison. Continuing his journey through Germany, Brabant and Flanders, he still persisted in his imposture, although the hardships he endured would have been too much for most men.



## EDITOR'S INTRODUCTION

Reduced practically to rags and covered with vermin, he presented such an uninviting and repulsive spectacle that no one even troubled to look at his passport, but classed him at once with the bands of ragamuffins that infested the cities. Although one can feel pity for Psalmanazar at this time, there is no little humour in the thought of his vainly trying to make the officials look at his elaborately faked passport.

Even the procuresses who wandered about the streets "under the character of Beguines, and picked up likely fellows they met with, in order to make a lewd trade of them," shunned Psalmanazar, whose body was now covered with the ravages of a bad attack of the itch. In this pitiable plight he reached Liége, where he decided to enlist in the Dutch service, for, although he had a strong dislike for the army, he felt this was the only course left. The enlisting officer befriended him and took him to Aix-la-Chapelle, where he helped to run a coffee-house and billiard-saloon. The post, however, did not last long, and in despair of anything better he enlisted in the army of the Elector of Cologne. Here again he was unlucky, for the excessive hardships he had to undergo only resulted in illness which produced his dismissal from the service.

As chance would have it, he again met an officer who took a liking to him and let him join his company. The majority of the men were Lutherans, and the regiment belonged to the



## EDITOR'S INTRODUCTION

Duke of Mecklenburg. At this time Psalmanazar still passed "for a Japonese and a heathen, and was entered in his company under the name of Salmanazar," which he did not alter till his arrival in England. His company proceeded to Holland, and we get a really amusing account of the further deception our hero had to practise in order to give credit to his story.

"This vain fit," he writes in the *Memoirs*, pp. 172 *et seq.*, "grew up to such a height, that I made me a little book with figures of the sun, moon, and stars, and such other imagery as my phrensy suggested to me, and filled the rest with a kind of gibberish prose and verse, written in my invented character, and which I muttered or chanted as often as the humour took me."

Relying on his superior knowledge of Latin, philosophy and logic, he openly challenged any soldiers to religious controversy, and as often as not came off victorious.

We now come to the turning point in Psalmanazar's life as an impostor. At the end of 1702 his regiment had moved to Sluys, where his eccentric behaviour attracted the attention of Major-Gen. George Lauder, Governor of the town. He was accordingly summoned by Lauder for an examination in the presence of several officers, the minister of the Walloon church and a certain William Innes, chaplain to a Scotch regiment then stationed at Sluys. In the controversies that followed, Psalmanazar acquitted



## EDITOR'S INTRODUCTION

himself well, and Innes was the only man who began to "smell a rat." Accordingly he invited him to his house for further religious talk—in reality to trick him into a self-exposure of his imposture. This he did by making Psalmanazar write out a passage of Cicero in his imaginary language, and then, carefully keeping the result himself, demanded a different version of it to be done. Finally Psalmanazar got so muddled that Innes needed no further proof of the imposture.

Whatever may be our opinion of Psalmanazar, we can have only one about Innes, namely that he was an unscrupulous scoundrel of the very worst type. For, cloaking himself beneath his cloth, he saw in Psalmanazar a chance of acquiring both fame and money. Accordingly, he had him baptised publicly as a Christian, and then reported the proceedings to Henry Compton, Bishop of London. Innes named the new "convert" George Lauder, after the Governor of Sluys, who now passed as his godfather! On the arrival of a letter from the Bishop of London, Innes set out to England *via* Rotterdam. He described Psalmanazar as a native of Formosa instead of Japan, as practically nothing was known of the Island at the time. It appears that Psalmanazar was not quite satisfied with the reception of some of his accounts, so he "fell upon one of the most whimsical expedients that could come into a crazed brain, *viz.*, that of living upon raw flesh, roots and herbs."



## EDITOR'S INTRODUCTION

The new "convert" received a warm welcome in England, but found he had to exert his powers both of memory and imagination to the utmost. One trouble was that he was fair, but he got over the difficulty (and was apparently believed) by saying that in Formosa it was only those whose business took them into the open whose hair and general complexion became dark, but that "those who kept altogether at home, in cool shades or apartments under ground, scarce ever felt the least degree of the reigning heat," and remained fair.

He must have played the part well; his knowledge of Latin, French and German stood him in good stead, and although all kinds of suggestions and deductions were made, no one guessed his native country correctly. He gained much support by his moral life, quiet dressing, and apparent dislike for notoriety or riches. After he had been scarcely two months in London he was persuaded to translate the catechism into the supposed Formosan language. So successful did this prove to be, and so completely did it deceive, that Innes further suggested the writing of a complete History of Formosa. He was given Varenus's Description of Japan, and told to produce his work with the utmost speed. According to his own account (*Memoirs*, p. 217), he was scarcely allowed two months to write the whole. Psalmanazar never went back on a lie, and having once said that Formosa belonged



## EDITOR'S INTRODUCTION

to Japan instead of to China,<sup>1</sup> he stuck to it and said that all the other people were liars! Similarly he once said, in a moment of mistaken exaggeration, that 18,000 infants were sacrificed to the gods each year. Although he soon saw the statistical absurdity of the statement, he "could never be persuaded to lessen it."

A Jesuit missionary, Father Fountenay, who happened to be in London, soon saw through the imposture, but in no way disconcerted, Psalmazar met him at a public meeting at the Royal Society, and apparently acquitted himself of the charges made against him.

The *Description of Formosa*, reprinted in the present volume, first appeared in 1704, with a dedication to Henry Compton, Bishop of London. It is prefaced by a long account of his travels through Europe, the reasons of his conversion, and his reception in England. He attacked the Jesuits throughout, thereby both assisting in its ready acceptance by English Protestants, and also supporting a story spread by Innes, that he had originally been abducted from Formosa by Jesuits and carried off to Avignon, and that although threatened with the tortures of inquisition, he had valiantly withstood their attempts at making him a member of the Roman Church.

<sup>1</sup> At the time when he was supposed to be in Formosa, the Chinese had made it part of their Empire, and were engaged in an endless series of bloody conflicts with the aborigines. It was not until 1895 that the Island was ceded to Japan by the treaty of Shimonoseki.



## EDITOR'S INTRODUCTION

The *Description of Formosa* was originally written in Latin, being translated from the MS., chiefly by a certain Mr. Oswald. The "Formosan" part it, although emanating largely from his own fertile brain, was occasionally indebted to the works of Varenius<sup>1</sup> and Candidius.<sup>2</sup> As we shall see later, he owned to the use of the latter in an anonymous article against himself in Bowen's *Geography*. The book was a success, and a second edition followed the next year. Psalmanazar's profits were not great—£10 for the first and £12 for the second edition! French and German editions followed, but provoked considerable criticism, especially from Amalvi, a minister who had met our hero at Lauder's house at Sluys. But Psalmanazar, although he must now have felt his position perilous, would not own himself defeated.

But we are anticipating. Immediately after the issue of the first edition of the *Description of Formosa*, Psalmanazar was sent for six months to Christ Church, Oxford, at the expense of the Bishop of London and some of his friends who were interested in the "convert." He appears to have done some useful work while he was in

<sup>1</sup> Bernhardus Varenius, *Descriptio Regni Japoniæ*, Amsterdam, 1649. He is chiefly remembered, however, for his *Geographia Generalis*.

<sup>2</sup> G. Candidius, *Account of the Island of Formosa in the East Indies*. It forms the fourth article in Churchill's *Collection of Voyages and Travels*, Vol. I, 1707.



## EDITOR'S INTRODUCTION

residence,<sup>1</sup> although, according to his own account, he could not escape from the desire to make people believe he was more industrious than was really the case. "I used to light a candle," he says, "and let it burn the greatest part of the night in my study, to make my neighbours believe I was plying of my books; and sleeping in my easy chair, left the bed often for a whole week as I found it, to the great surprise of my bedmaker, who could hardly imagine how I could live with so little sleep." He even went so far as "to pretend to have swelled legs and feet, and a gouty kind of distemper," as the supposed results of the irregularity in his living occasioned by excessive work.

Part of his time was undoubtedly spent in preparing the second edition of the *Description of Formosa*. Various "improvements" were made: the account of Formosa came first, changing its position with the "Travels" and "Author's Conversion"; a fresh illustration of "The Idol of the Devil," and a map as frontispiece were added.<sup>2</sup> Thus he earned the

<sup>1</sup> In Thomas Hearne's *Remarks and Collections*, Vol. I, 1885, p. 271, we read: "Mr. Topping of X<sup>t</sup> Church . . . also tells me yt Salmanezzer the famous Formosan, when he left X<sup>t</sup> Church (where he resided while in Oxon) left behind him a Book in MSt. wherein a distinct Acc<sup>t</sup> was given of ye Consular & Imperial Coyns, by himself."

<sup>2</sup> I notice that the original owner of the British Museum copy has written on the fly-leaf a note to the effect that it was the famous Dr. Halley who tripped up Psalmanazar by asking about the duration of twilight, and how long the sun shone down the chimneys every year in Formosa. His philosophy here failing him, he was detected never to have been in the island.



## EDITOR'S INTRODUCTION

£12 already referred to. Most of his time, however, was spent by his lectures before "large assemblies of ladies and gentlemen at the university," in which he told of the horrors of Formosa—the human sacrifices and eating of human flesh.

On his return to London a surprise awaited him—Innes had reaped the reward of converting Psalmanazar, and had gone to Portugal as chaplain-general to the English forces. Although in his *Memoirs* he pretended to be glad such a worthless creature had left the country, there is little doubt that after the departure of the arch-conspirator, Psalmanazar began to lose heart. His defence against constant attacks weakened, his patrons began to desert him, and incredulity and scorn increased. The high-water mark of ridicule was reached in an "Advertisement" that appeared in the *Spectator*,<sup>1</sup> which read :

"One the first of April will be performed at the Play-house in the Haymarket an Opera call'd *The Cruelty of Atreus*.

"N.B. The scene wherein Thyestes eats his own Children, is to be performed by the famous Mr. Psalmanazar, lately arrived from Formosa : The whole supper being set to kettle-drums."

This was more than Psalmanazar could stand, and he retired from public life and criticism to

<sup>1</sup> No. XIV, Friday, March 16th, 1711.



## EDITOR'S INTRODUCTION

spend "above half a score of years . . . in a course of the most shameful idleness, vanity, and extravagance." His amours, he adds, would have been on a much larger scale, but for a "natural sheepishness and fear of a repulse." Such "affairs" as he did have were apparently carried out with that thoroughness characteristic of everything he did, "for in those few, wherein I was unhappily engaged, but especially one wherein my affection was captivated to an immoderate degree, no man pursued them with more eagerness and excess than I did."

As can well be imagined, Psalmanazar soon found himself in debt, and endeavoured to contrive some way out of his embarrassing position. The "way" was destined to involve a relapse to his old practices of deceit. A certain man named Pattenden had invented a "white sort of Japan" paint. He had experienced difficulty in getting it on the market, and suggested that with Psalmanazar to introduce it as a product of Formosa, both could make money. Accordingly the "White Formosan Work" made its appearance, but, partly owing to the high price demanded, it proved a complete failure.

After several other equally unsuccessful attempts at making money, he returned to his old profession of tutor. He obtained two posts in this capacity, but as the pay was very bad, gladly accepted an offer to act as clerk to a



## EDITOR'S INTRODUCTION

regiment of dragoons in Lancashire, which at that time was engaged in the suppression of the Jacobite rebellion of 1715. Psalmanazar became very friendly with the Major, who usually referred to him by the nickname of "Sir George," and even circulated the report that he had been knighted by Queen Anne. Such an idea soon proved too fascinating for Psalmanazar to deny, and as time went on, "being so fond of the feather in the fool's cap," he used to claim it as his due under the pretext of the noble ancestry of Formosa from which he was descended.

He enjoyed the wandering life with the regiment, and only left it when it was ordered off to Ireland. On returning to London he appears to have realized that it was about time he earned a living for himself. Having already been a student, pilgrim, waiter, soldier, tutor, clerk and author, he now became a fan-painter! Like so many of his previous efforts, this also proved a failure, and, with the help of a certain clergyman who raised a subscription on his behalf, he returned to the study of theology, taking any tutoring that chanced his way.

Psalmanazar at last really made an effort to shake himself free of the stigma of deception with which he was now so clearly marked. Fortune favoured him, and a meeting with "a person who was concerned in various branches relating to the printing trade" led to translation work which met with a certain amount of success.



## EDITOR'S INTRODUCTION

He became immersed in the study of Hebrew, and prepared a new edition of the Psalms, with Leusden's Latin version, with "some critical and other notes for the use of the learners." He was, however, forestalled in the publication of this work by Dr. Hare, Bishop of Chichester. It appears that the printer, Mr. Palmer, had some hand in the business. However this may be, he begged Psalmanazar to assist in writing a *History of Printing* which he had planned a long time since, but, for one reason or another, had been unable to accomplish. This he did, but Palmer died when the work was only half done. Owing to the patronage of the Earl of Pembroke, however, it was completed, and made its appearance in 1732.

Psalmanazar's next enterprise was in connection with Archibald Bowen's *Universal History* in twenty volumes. His contributions were both large and varied. To the first edition they were :

1. The Jewish history, from Abraham to the Babylonish captivity.
2. The history of the Celtes and Scythians.
3. The ancient history of Greece, or the fabulous and heroic times.
4. The sequel of the Jewish history, from the return from Babylon to the destruction of Jerusalem by Titus.
5. The history of the ancient Empires of Nice and Trebizon.

## EDITOR'S INTRODUCTION

6. The history of the ancient Spaniards.
7. Of the Gauls.
8. Of the ancient Germans.

And to the second edition :

1. Sequel of the Theban, and Corinthian history.
2. Retreat of Xenophon.
3. Continuation of the Jewish history, from the destruction of Jerusalem by Titus to this present time.

Another interesting contribution was made anonymously to Bowen's *Complete System of Geography*, 1747. In Vol. II, p. 251, he states that the imposture of Psalmanazar and his fraudulent account of Formosa had long since been admitted, though not publicly, out of consideration for a "few persons who for private ends took advantage of his youthful vanity to encourage him in an imposture which he might otherwise never have had the thought, much less the confidence, to have carried on." He then refers to Candidius, which, as we have already seen, was one of the sources from which he drew. "That account, then, of this Island being thus acknowledged in most respects a mere Fiction, we shall endeavour to give our Readers the best we can get of it, and which is mostly out of *Candidius*, a *Dutch* Chaplain, who is said to have resided there some time, and is the only Author who hath wrote any thing particularly of that Place ; tho' it is to be feared, that upon serious Examination, this will be found



## EDITOR'S INTRODUCTION

to deserve as little Credit, as that of our pretended *Formosan*."

Thus he anonymously owned to his imposture, but not without having a knock at his forerunner, Candidius !

His last anonymous work was a series of religious *Essays*, "Written some Years since, at the Desire, and for the Use, of a Young Clergyman in the Country, By an Obscure Layman in Town. London, 1753." As will be seen later, Psalmanazar mentions this work in his will.

There is but little to add to this outline of his life. Henceforth he lived in Ironmonger Row, Old Street, Clerkenwell, where he died on May 3rd, 1763, aged about 84.

These last years of Psalmanazar's life were as amazing as his early adventures on the Continent, but in quite a different direction. He not only lived a religious life with a "full and contrite heart," but won the love and esteem of all classes and conditions of people.

The respect which Dr. Samuel Johnson showed for him was as genuine as it was surprising. In discussing his acquaintances and friends with Boswell, he said <sup>1</sup> "... I sought after George Psalmanazar the most. I used to go and sit with him at an alehouse in the city." Johnson never contradicted him, and once said,<sup>2</sup> "I

<sup>1</sup> Boswell's *Life of Samuel Johnson*, Vol. VII, 1835, pp. 163, 164. (See also the edition by G. B. Hill, Vol. III, Appendix A, pp. 443 *et seq.*)

<sup>2</sup> *Ibid.*, Vol. VIII, p. 271.

## EDITOR'S INTRODUCTION

should as soon think of contradicting a bishop." But of more interest is a passage from Mrs. Piozzi's *Anecdotes*<sup>1</sup>: "When I asked Dr. Johnson, who was the *best* man he had ever known? 'Psalmanazar,' was the unexpected reply: he said, likewise 'that though a native of France, as his friend imagined, he possessed more of the English language than any one of the other foreigners who had separately fallen in his way.' Though there was much esteem, however, there was, I believe, but little confidence between them; they conversed merely about general topics, religion and learning, of which both were undoubtedly stupendous examples; and, with regard to true Christian perfection, I have heard Johnson say, 'that George Psalmanazar's piety, penitence, and virtue exceeded almost what we read as wonderful even in the lives of the saints.' "

It has been held by some that the *Memoirs* display undoubted signs of the hand of Johnson himself, and that not only did he share Psalmanazar's confidence, but helped materially in the writing of the work destined to be a posthumous publication. What truth there is in it we cannot say—the reader is invited to make his own deductions.

In concluding the present short account of the life history of this extraordinary man, I will quote a portion of his will, which, apart from its

<sup>1</sup> Boswell's *Life of Samuel Johnson*, Vol. IX, pp. 62, 63.



## EDITOR'S INTRODUCTION

general bearing on the *Description of Formosa*, cannot be regarded by us as other than a very human document of an unfortunate man. He seems to have been genuinely ashamed of the life, which his own "notoriety" complex, fostered by the evil suggestions of a man who ought to have known better, had caused him to live.

"I desire that my body, when or wherever I die, may be kept so long above ground, as decency or conveniency will permit, and afterwards conveyed to the common burying-ground, and there interred in some obscure corner of it, without any further ceremony or formality than is used to the bodies of the deceased pensioners where I happen to die, and about the same time of the day, and that the whole may be performed in the lowest and cheapest manner. And it is my earnest request, that my body be not inclosed in any kind of coffin, but only decently laid in what is called a shell of the lowest value, and without lid or other covering which may hinder the natural earth from covering it all around.

"The books relating to the Universal History, and belonging to the Proprietors, are to be returned to them according to the true list of them, which will be found in a blue paper in my account book. All the rest being my own property, together with all my household goods, wearing apparel, and whatever money shall be

## EDITOR'S INTRODUCTION

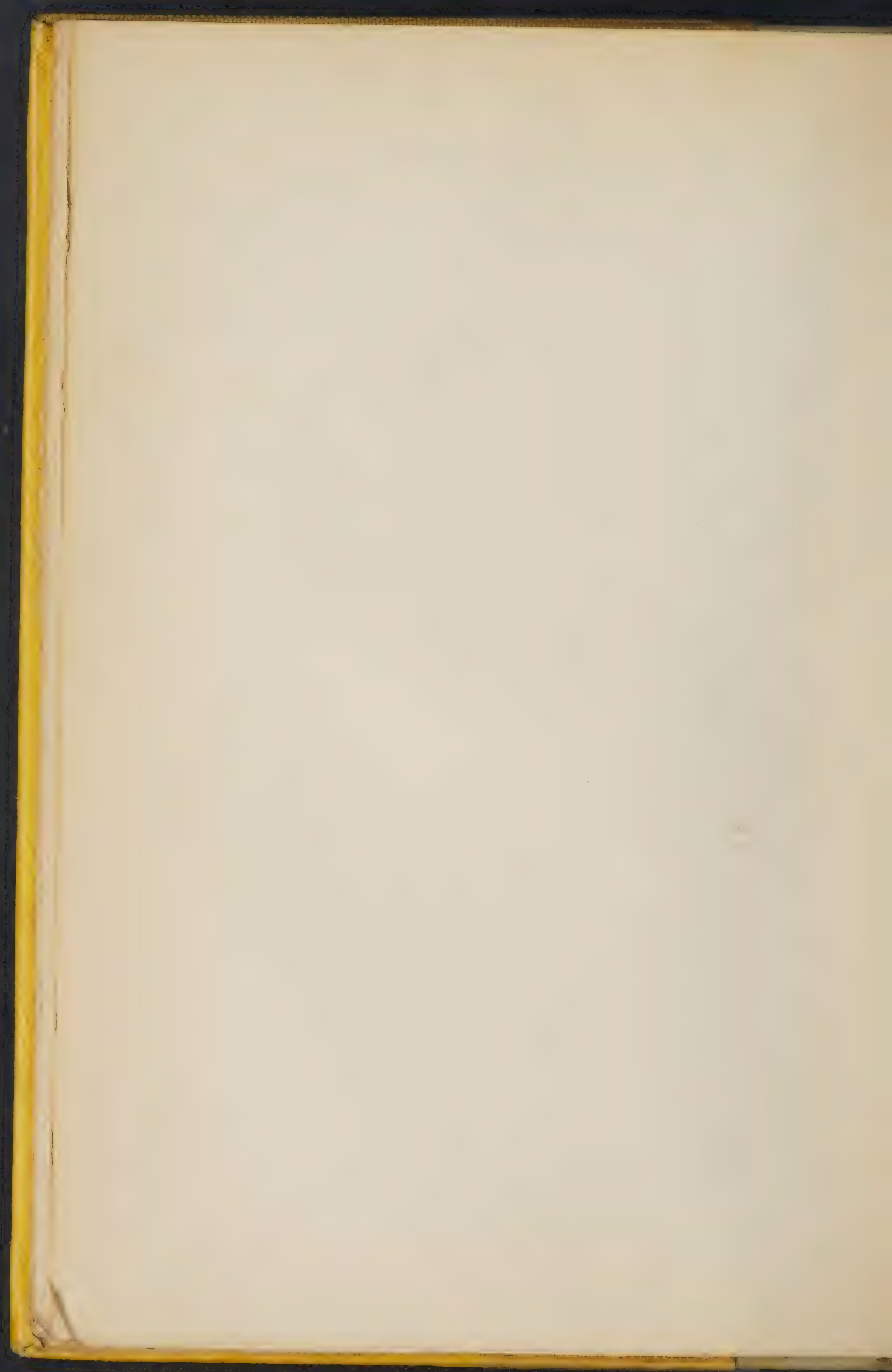
found due to me after my decease, I give and bequeath to my friend Sarah Rewalling . . . together with such manuscripts as I had written at different times, and designed to be made public, if they shall be deemed worthy of it, they consisting of sundry essays on some difficult parts of the Old Testament, and chiefly written for the use of a young Clergyman in the country, and so unhappily acquainted with that kind of learning, that he was likely to become the butt of his sceptical Parishioners, but being, by this means, furnished with proper materials, was enabled to turn the tables upon them.

“ But the principal manuscript I thought myself in duty bound to leave behind, is a faithful narrative of my education, and the sallies of my wretched youthful years, and the various ways by which I was in some measure unavoidably led into the base and shameful imposture of passing upon the world for a native of Formosa, and a convert to Christianity, and backing it with a fictitious account of that island, and of my own travels, conversion, &c. all or most of it hatched in my own brain, without regard to truth and honesty. It is true, I have long since disclaimed even publicly all but the shame and guilt of that vile imposition, yet as long as I knew there were still two editions of that scandalous romance remaining in England, besides the several versions it had abroad, I thought it incumbent on me to undeceive the world, by unravelling



## EDITOR'S INTRODUCTION

that whole mystery of iniquity in a posthumous work, which would be less liable to suspicion, as the author would be far out of the influence of any sinister motives that might induce him to deviate from the truth. . . . The whole of the account contains fourteen pages of Preface, and about ninety-three more of the said relation, written in my own hand with a proper title, and will be found in the deep drawer on the right hand of my white cabinet. However, if the obscurity I have lived in, during such a series of years, should make it needless to revive a thing in all likelihood so long since forgot, I cannot but wish, that so much of it was published in some weekly paper, as might inform the world, especially those who have still by them the above-mentioned fabulous account of the Island of Formosa, &c. that I have long since owned both in conversation and in print, that it was no other than a meer forgery of my own devising, a scandalous imposition on the public, and such, as I think myself bound to beg God and the world pardon for writing, and have been long since, as I am to this day, and shall be as long as I live, heartily sorry for, and ashamed of. . . .”





TO THE  
RIGHT HONOURABLE  
AND  
Right Reverend Father in GOD  
HENRY  
By Divine Providence,  
L<sup>d</sup>. BISHOP OF LONDON,  
AND ONE OF  
Her MAJESTY'S most Honourable  
PRIVY COUNCIL.

*I Know not, My Lord, whether what I now most humbly dedicate to Your Lordship, may merit Your Perusal, especially at this time, when Your Lordship is busied about Affairs of the greatest moment: But since Your Noble Soul [be it concern'd about Things never so weighty and intricate] must be allow'd some Minutes to unbend, I submissively beg You would please to bestow some of them upon this Treatise; well knowing if Your Lordship smile upon it, the World cannot dislike it.*

*The Europeans have such obscure and various Notions of Japan, and especially of our Island*

## THE EPISTLE DEDICATORY

*Formosa, that they can believe nothing for Truth that has been said of it. But the prevailing Reason for this my Undertaking was, because the Jesuits I found had impos'd so many Stories, and such gross Fallacies upon the Public, that they might the better excuse themselves from those base Actions, which deservedly brought upon them that fierce Persecution in Japan: I thought therefore it would not be unacceptable if I publish'd a short Description of the Island Formosa, and told the Reasons why this wicked Society, and at last all that profess'd Christianity, were, with them, expell'd that Country.*

My LORD,

*I look upon my self as much obliged to Your Lordship, as ever Man was to his Patron, having experienc'd Your Goodness ever since I came into England; I have therefore earnestly desired by any honest and humble way, to express my Gratitude; but tho' Your transcendent Generosity, and the meanness of my Fortune and Capacity render it impossible for me to pay Your Lordship all that Respect and Acknowledgment which are due for Your Lordship's many and great Favours; yet since my present leisure and enjoyments are owing to Your Munificence, I most willingly lay hold on this Occasion, and consecrate the First-fruits of such Blessings to the Hand that bestowed them upon me, not in the least doubting but Your Lordship, according to your wonted Charity and Goodness,*



THE EPISTLE DEDICATORY

*will vouchsafe to receive this little Book as a thankful Testimony how vastly I am indebted to You ; and as such it is, with all Humility and Veneration offered by*

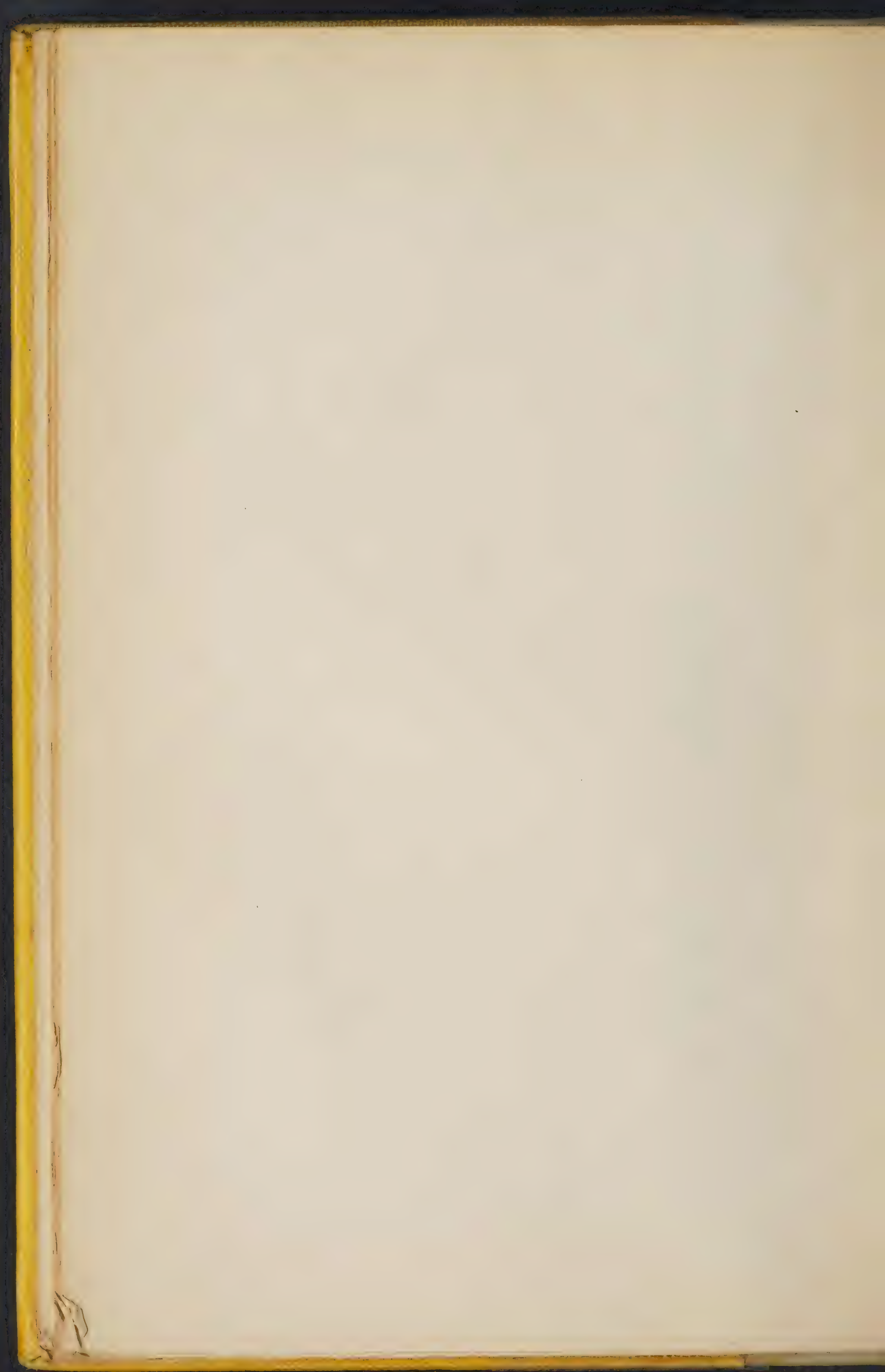
My LORD,

Your Lordship's

Most Grateful and

Obsequious Servant,

GEORGE PSALMANAAZAAR.





## THE PREFACE

*When I first arriv'd in England, every one was curious to Discourse me about my own Country; and forasmuch as my Account of it was entirely new, they thought it my Duty to publish it; and I readily comply'd with their Advice, both for my own ease and their satisfaction. But when I had met with so many Romantic Stories of all those remote Eastern Countries, especially of my own, which had been impos'd upon you as undoubted Truths, and universally believed, then I was much discourag'd from proceeding in my Description of it; yet since Truth ought to dispel these Clouds of fabulous Reports, and I cou'd not escape uncensur'd even by my self, should I (by my silence) suffer you to remain in Ignorance, or rather deceiv'd by Misrepresentations, I thought my self indispensably oblig'd to give you a more faithful History of the Isle of Formosa, than as yet you have met with. But before I enter upon this Subject, 'tis convenient I should premise some few things. Since then (as I before observed) there are such various Accounts, and all different from what I shall give you, this is no Reason for me to expect greater Credit; but I leave it to the unbiass'd*

## THE PREFACE

*Judge to prefer which he pleaseth, for 'tis not so much my Concern to be reputed sincere, as 'tis really to be so. But here I must entreat you diligently to observe what followeth, because the Reputation of my Book depends much upon it. In the first place there are several things in their Story which you are oblig'd to suspect, because they contradict one another in those Matters which every Relater assures you he has been an Eye-witness of ; since then their Tale is so inconsistent, there is very little in it that you ought to depend upon. But that I may expose some of their Falsehoods, I will strengthen what I assert by the Authority of some English Merchants trading to China, whose Relations are much the same with mine, but vastly different from theirs. As for example : Candidius, and others, in their Account of Formosa, tell us, there is neither Monarchical nor Democratical Government in the Island ; that there is no Law nor Punishment against Theft, Adultery, or Murther, and such black Crimes ; but every Man judgeth and revengeth in his own Case : For instance, if a Man rob me of a hundred Pound, I may steal from him as much by way of reprizal. If a Man murders me, any of my Family, or Friends, may, by the Murther of him revenge mine ; and so of Adultery, &c. They tell us farther, that there is no Oeconomy or Order amongst the Natives, that they are even Strangers to the distinction of Master and Servant ; that neither Mines of Gold or Silver are to be found*



## THE PREFACE

*there, and that they have no Spices. In answer to which, let me tell you, that those Merchants I before mention'd, inform us that there is a Governour to whom they paid large Customs for every thing they exported. If then there be a Governour, certainly there must be Laws, let Candidius, and others, say what they please. That they have Gold, Silver, and Spices also, is likewise prov'd by those Traders, who have exported vast Sums of the one, and large Quantities of the other.*

*Reason it self is sufficient to confute what they say of Anarchy in our Island: For how is it possible for any Kingdom to stand, if no Law or Degrees of Dignity are observ'd? Or how can a Community be preserv'd, if there are no Penal Statutes to correct Offenders? In my opinion, if every one was left to revenge himself, such a Place must be a continued Scene of Murther and Rapine; especially since the Formosans (as Candidius and others wou'd have you believe) do not look upon these Facts as monstrous Crimes, but only as little Tricks and Piccadillo's.*

*There are some likewise that tell you, that the Island of Formosa belongs to the Chann of China; but if so, why do the Chinese pay so great Tribute to our Governour? For the truth of this, I dare appeal even to the Dutch themselves, who are competent Judges in the Case, ever since the Emperor of Japan has given them leave to renew their Trade in Formosa, after they had many Years been banish'd from thence; as you may see*

## THE PREFACE

*in the Book, Chap. 37. Of the Success of the Dutch in Japan.*

1. *I could here also add much more, which for brevity-sake I omit : For 'tis convincing enough to say, that he who so grossly errs in one particular, may reasonably be thought an unfaithful Relater of everything else. But whether these ridiculous Story-Tellers above-mention'd, vend their Legends out of a Design, or for want of a true Knowledge of Matter of Fact, is not my Business now to enquire.*

2. *The second thing I wou'd have you take notice of, is, That I pretend not to give you a perfect and complete History of my Island, because I was a meer Youth when I left it, but nineteen Years of Age, and therefore uncapable of giving an exact Account of it : Besides I have now been six Years from home, so many things of moment may perhaps slip my Memory, which would have adorn'd the Description of my Country. But whatsoever I can recollect, I have freely publish'd ; and I assure you, I have not positively asserted any thing which is not as positively true ; but if I have said what I did not know, as a certain Truth, as such I have admonish'd you of it. I have discharged my Conscience, receive it as you please ; for since I have done my Duty, I shall no more be concern'd about it.*

3. *In my Book I have told you the Reasons that mov'd my Country-men to make so great a Slaughter of the Christians ; for the Jesuits then*



## THE PREFACE

*made such weak Excuses for themselves, that many, not without Reason, believ'd they had other Designs than what they pretended ; I thought it therefore proper to give you from the Records and Traditions of my Country, the best Account of these Matters I could. In vain the Jesuits assign the Envy of our Pagan Priests, and the Emulation of the Dutch, as the Causes of this Persecution, such things could never induce us to treat so cruelly all that profess'd Christianity : Certainly there was a Snake in the Grass, which they would not, but I have discover'd. I am confident by my revealing this and much more, I shall draw all the Spite and Malice of the Jesuits upon me, of which I have already met with a notorious Instance in Father Foutenay, who is lately return'd from China, having been eighteen Years a Missionary there ; this Man is now, or was lately, in London, and some Body had told him I was publishing a Book, in which I speak much against the Roman Church, and especially against the Jesuits : This has so enrag'd him, that he endeavours by all means imaginable to destroy my Credit, as I am Daily inform'd by many Gentlemen ; to whom I only reply'd, Let him alone, I am little concern'd at what such a suspicious Person says against me : The truth is, and will be, I hope, evident, notwithstanding his Attempts to stifle it, so I shall apply the Words of the Poet to him,*

*Parturiunt montes, nascetur ridiculus mus.*

*I have had three Conferences with him, without*

## THE PREFACE

*coming to any conclusion ; the first was before the Royal Society, on Wednesday the second of this instant February, when there was a Publick Meeting of the illustrious Members of that celebrated Body : That he might the more easily defend himself, he had Notice of my coming : After we had saluted each other, we began our Discourse. The first Question that was propos'd to him, was, To whom doth the Island of Formosa belong ? He presently reply'd, It was tributary to the Emperor of China. Some of the Gentlemen ask'd him how he knew it to be so ; he quickly answer'd, That a certain English Ship call'd the Harwich, was by stormy Weather forc'd upon the Shore of Formosa ; that five Jesuits were Passengers in it, one of them was drown'd, the other four escap'd to the Island, from whence they sent Letters to this Father Fontenay, who then was in a certain City in China. Father Fontenay writes to the Chann, or Emperor ; the Chann sends a Letter to the Formosans, demanding them and the Ship ; and so the Formosans were compell'd to restore both them and the Ship. I answer'd, That this Story was nothing to the purpose ; for since we are not at Wars with the Chinese, if any of their Ships should be driven on our Coast, and the Chann should reclaim them, altho' we live not in his Dominions, we are in Justice oblig'd to restore them : And thus I then answered his Story. But it appears since by the Testimony of several Merchants, that the aforementioned Ship was cast upon the Coast of China,*



## THE PREFACE

*and not of Formosa : Had I known as much then, I would before the illustrious Society have detected the Falshood of the Jesuit ; but mistrusting he might be mistaken in the Name of the Place, and take another Island for Formosa, I desir'd him to tell me by what Name the Chinese call'd Formosa ; he answer'd, That he knew no other Name for it but Formosa, or Tyowan ; but it's very plain, not only from what I (who should know best) assert, but also from a certain Gentleman who has been in Tyowan, that it is an Island somewhat remote and distinct from ours ; and is now a Colony belonging to the before-mention'd Dutch. This indeed he confess'd he was ignorant of. I told him farther, That the Chinese call our Island by the Name of Pak-Ando, which agrees with Gad-Avia, as we call it, both which signifie the Island Formosa. Pak, Pak, says he, there is not such a word in the whole Chinese Language, that ended with a Consonant as Pak doth ; which is very false, for the Name of almost all their great Cities end with a Consonant as Nanking, Kanton, Peking, &c. 2. When at my desire he discours'd in the Chinese Language, near half his Words terminated with Consonants : This was so plain a Contradiction, that all the Auditory observ'd it. At the same Meeting also he deny'd there was any variety of Languages, or Dialects, thro' the whole Empire of China, but that all the Natives spoke with one and the same Tongue ; which when it was demonstrated to be false by many then present, he made no*

## THE PREFACE

*manner of Reply, only unreasonably and obstinately persisted in affirming what he before had said. At length, that if possible I might make the matter yet more plain, I told him Either what all the Jesuits, and others, had written of the Chinese Language, was not true, or what he said must be false ; for they assure us, the Chinese in every Province speak various Dialects,\* and they have different Languages, according to their Degrees or Quality ; as for instance, the Noble-men speak the Mandarin Language ; the Bonzees, or Priests, use another for the Divine Service, which is unintelligible to the Lay-People ; and the Plebeians a third ; so that I told him, either they, or he, (pardon the expression) must lye grosly : But he endeavour'd by impertinent Shifts to excuse himself. He deny'd also that the Chinese had any Tone in their Speech by which they distinguish the signification of a word : This I likewise affirm'd to be false : For I have, in Formosa, heard many Chinese talking together ; but they seem'd to me rather to sing than discourse ; besides, this contradicts what the Jesuits themselves tell us. At length, after so many Interruptions, we ended our Conference : Let the Reader judge who had the better.*

*I have since had two Assignations to meet him, once at my Lady POWIS's, another time at Sion-College ; but he fail'd to answer the Appointments.*

*Eight Days after, being Wednesday the*

*\* Vide the Lord's Prayer in a hundred Languages.*



## THE PREFACE

*ninth of February, I was to dine with Dr. Sloane, Secretary to the Royal Society; where were present the Right Honourable my Lord Pembroke; his Excellency, Spanhemius, the King of Prussia's Envoy; another Noble-man and this Father Fontenay; when he was ask'd by his Excellency, to whom the Island Formosa belong'd; he reply'd, Here is a young Man, (pointing to me) who is a Native of that Country, he can better inform you than I, who have only been in China. I then answer'd him, that it did belong to the Emperor of Japan. We had nothing else remarkable in this Conference; neither had he the Assurance at this time to say any thing more to me: He wondred indeed to see me eat raw Flesh; because, says he, the Chinese dress their Meat after the same manner as the Europeans, tho' at the same time he confess'd the Tartars differ'd from them in their Cookery; for they only warm'd their Flesh before they eat it.*

*A third time I met him in the Temple-Coffee-House in Devereux-Court in the Strand, near Temple-Bar, where several Noble-men were present; and there he ask'd me the Manner, Time, and Reasons of my leaving my Country; and I rightly informed him: Neither had he the Face to raise any Objections, unless that he never knew Father de Rhode, who brought me out of my Country.*

*I am well inform'd he takes a great deal of freedom in aspersing me; but I shall return him*

## THE PREFACE

*no other Answer than that of the Mendicant Friar, to some false Accusations against him, Mentitur impudentissimé. But sure 'tis much more becoming a Man of Probity to speak openly, and Face to Face, than thus clandestinely to backbite and calumniate. I have just touch'd upon this Subject, that you may see how much this Narrative will incense the Jesuits against me ; but I trust Providence which so often has deliver'd me out of their Hands, will frustrate all their Designs and Contrivances, that I may say with the Psalmist, He shall reward Evil unto mine Enemies : destroy thou them in thy Truth, Psal. 54. v. 5.*

*I fear this trifling Performance will not be very acceptable to you, because 'tis not so elegant and polite as you perhaps might wish ; I was sensible of my own Weakness and Incapacity for it, and therefore depend upon your Goodness to pardon my Errors, and supply my Defects ; elegant Expressions, and pomp of Words, are not to be expect'd from a raw and unpolish'd Japanese. But since I wrote this Treatise in Latine, that it might be afterwards turn'd into English ; and oblig'd the Translator to make no Additions or Alterations, 'tis mine, and not his Fault, if you meet with any Imperfections in it.*

*It was translated out of Latin by Mr. Oswald, except from Page 82. to 128. which part I wrote in English, and was prepar'd for the Press by another Hand.*

*I thought it might not be amiss to begin with*

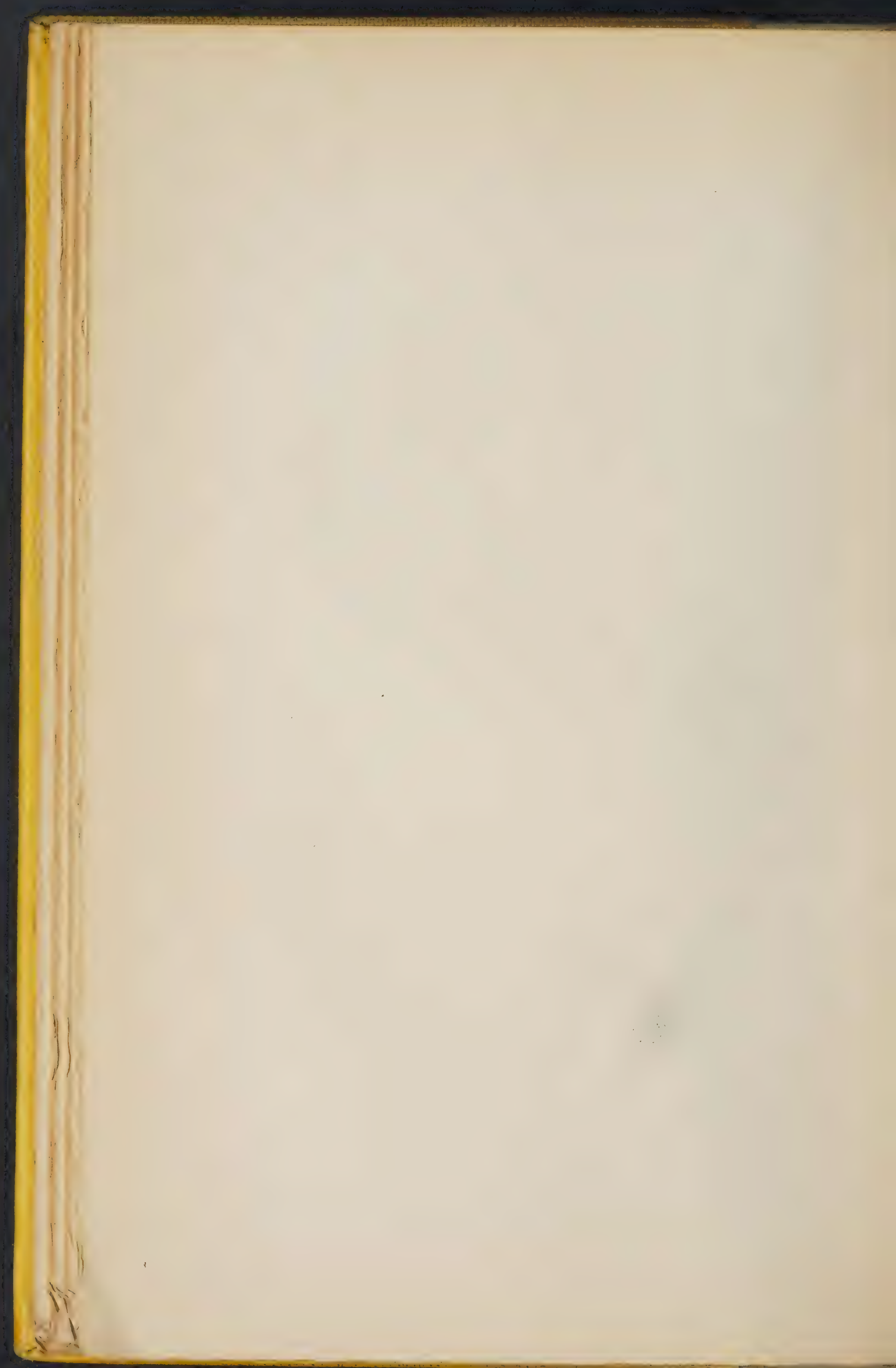


## THE PREFACE

*an Account of my Travels and Conversion, which will (I hope) afford you some things that are entertaining.*

*'Tis not my delight, but my grief, that I am oblig'd to publish my Arguments against those Religions which I could not conform to, because some perhaps will interpret what I have said to reflect upon them ; but that was far from my Intentions, who only design'd to give you my Reasons why I could not subscribe to them ; which if they please not others, yet they do abundantly satisfy me, especially since I as yet was tinctur'd with the Prejudices of the Idolatry I was educated in. Far be it from me to condemn any Man ; but as I said before, I only acquaint you, that these things were offensive to me, which perhaps are not so to others.*

*Now to the Omnipotent and All-wise GOD, I return my most humble Thanks, who by the assistance of his Holy Spirit, has brought me to the knowledge of that Religion in which only Salvation is to be found, and to that Christian Communion which is most conformable to the Institutions of our Saviour : To whom be all Honour and Praise now and for ever. AMEN.*





## CONTENTS

AN ACCOUNT OF THE TRAVELS OF MR. GEORGE PSAL-  
MANAAZAAR, A NATIVE OF THE ISLE FORMOSA,  
THRO' SEVERAL PARTS OF EUROPE; WITH THE  
REASONS OF HIS CONVERSION TO THE CHRISTIAN  
RELIGION . . . . . pp. 3-128

A DESCRIPTION OF THE ISLE FORMOSA  
pp. 131-288





THE  
CONTENTS  
OF THE  
SEVERAL CHAPTERS  
OF THIS  
DESCRIPTION  
OF THE  
ISLE FORMOSA

CHAP. I

*Of the Situation, Magnitude, and Division of the Isle* pp. 131-132

CHAP. II

*Of the great Revolutions which have happen'd in the Isle* pp. 132-144

CHAP. III

*Of the Form of Government, and of the new Laws made by the Emperor*  
Meriaandanoo . . . . . pp. 144-149

CHAP. IV

*Of the Religion of Formosa. Of the Festivals.* . . pp. 149-160

CHAP. V

*Of the Fasting Days* . . . . . pp. 161-162

CHAP. VI

*Of the Ceremonies to be observed on the Festival Days* pp. 162-164

## CONTENTS

### CHAP. VII

*Of the Election of the Priests* . . . . pp. 165-169

### CHAP. VIII

*Of the Worship of the Sun, of the Moon, and of the Ten Stars*  
pp. 170-174

### CHAP. IX

*Of the Postures of the Body in adoring* . . . . pp. 174-176

### CHAP. X

*Of the Ceremonies that are observed at the Birth of Children*  
pp. 176-178

### CHAP. XI

*Of the Marriage or Groutacho* . . . . pp. 178-180

### CHAP. XII

*Of the Ceremonies towards the Dead* . . . . pp. 181-184

### CHAP. XIII

*Of the Opinion concerning the State of the Souls after Death*  
pp. 184-186

### CHAP. XIV

*Of the Priestly Garments* . . . . pp. 187-190

### CHAP. XV

*Of the Manners and Customs of the Formosans* . pp. 190-196

### CHAP. XVI

*A Description of the Men in Formosa* . . . . pp. 197-199

### CHAP. XVII

*Of the Cloaths worn in Formosa by all Ranks of People* pp. 199-208



## CONTENTS

### CHAP. XVIII

*Of their Cities, Villages, Houses, Palaces, Castles .* pp. 209-215

### CHAP. XIX

*Of the Commodities which they have, and some that they want*  
pp. 215-217

### CHAP. XX

*Of Weights and Measures . . . . .* pp. 218-219

### CHAP. XXI

*Of the superstitious Customs of the common People .* pp. 220-224

### CHAP. XXII

*Of the Diseases in Formosa, and their Cure . .* pp. 224-228

### CHAP. XXIII

*Of the Revenues of the King, Vice-Roy, of the General of the Army,  
of the Priests, and of all others in high Places of Power and Trust*  
pp. 228-229

### CHAP. XXIV

*Of all the Fruits of the Ground . . . . .* pp. 229-232

### CHAP. XXV

*Of the Things they commonly eat . . . . .* p. 233

### CHAP. XXVI

*Of the Animals which do not breed here in England .* pp. 234-235

### CHAP. XXVII

*Of the Language. The Lord's Prayer, Apostle's Creed, and the Ten  
Commandments, translated by the Author into Formosan* pp. 235-243

### CHAP. XXVIII

*Of the Shipping of the Formosans . . . . .* pp. 243-244

## CONTENTS

### CHAP. XXIX

*Of the Money* . . . . . pp. 245-247

### CHAP. XXX

*Of the Arms* . . . . . pp. 247-249

### CHAP. XXXI

*Of the Musical Instruments* . . . . . pp. 250-251

### CHAP. XXXII

*Of their way of educating their Children* . . . . . pp. 251-254

### CHAP. XXXIII

*Of the Liberal and Mechanical Arts in Japan and Formosa*  
pp. 254-258

### CHAP. XXXIV

*Of the splendid Retinue that attends the Vice-Roy of Formosa, when he goes to wait upon the Emperor* . . . . . pp. 259-261

### CHAP. XXXV

*Of the Success of the Jesuits in propagating the Christian Faith in Japan, from the Year 1549 to 1616. More especially of the Reasons of the terrible Slaughter that was made of them in the Year 1616; and of the Law prohibiting Christians, under pain of death, to come into Japan* . . . . . pp. 262-272

### CHAP. XXXVI

*Of the coming of the Dutch into Japan, with their Success, and the Tricks they play'd* . . . . . pp. 272-277

### CHAP. XXXVII

*Of the new Devices of the Jesuits for getting into Japan and Formosa* . . . . . pp. 278-286

### THE APPENDIX

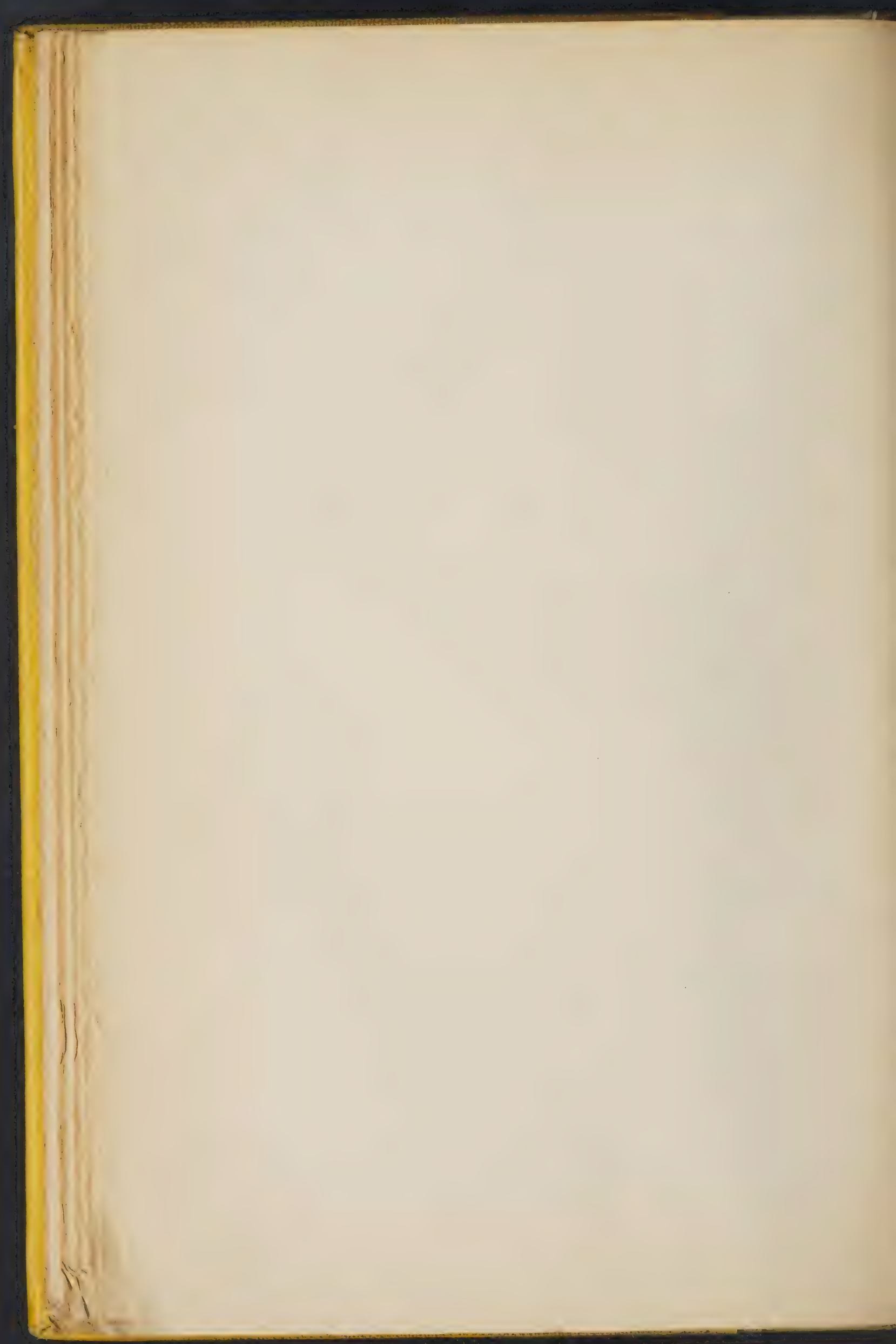
*Concerning the Author's Journey from Avignon to Rome* pp. 286-288



AN  
ACCOUNT  
OF THE  
TRAVELS

OF

Mr. George Psalmanaazaar,  
*a Native of the Isle Formosa, thro'*  
*several parts of Europe; with the*  
*Reasons of his Conversion to the*  
Christian Religion





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*a Native of the Isle Formosa, thro'*  
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Christian Religion.

WHEN *Xaverius* the great Apostle of the *Indies* first arrived, with the *Jesuits* his Companions, at *Cangoxima* in *Japan*, in the Year 1549 as himself tells us in his Epistles; they were civilly entertain'd by the Inhabitants of that Place, and after this the *Jesuits* and other *Missionaries*, being encourag'd by the kind Reception they met with, flock'd in great Numbers to *Japan*, and there boldly profess'd and propagated the Christian Faith, with good success, for many years: But since the Emperour of *Japan*, about the year 1616, (for certain reasons hereafter mention'd) has forbidden any Christian to come into his Dominions under pain

## A DESCRIPTION OF FORMOSA

of Death, and hath appointed Searchers in every City to examine all Forreigners, whether they be Christians or no, by this test, of Trampling upon the Crucifix ; the *Jesuits* and other Missionaries of the *Romish-Church*, are so far from venturing to appear there bare-fac'd, or making publick Profession of the Christian Religion, and endeavouring to make Proselytes, to it, that they industriously mask themselves under several disguises, lest they should be known to be Christians or Forreigners. And to this end they first Travel to *Goa*, where there are *Academies in which all the Oriental Languages are Taught* ; and after they have Perfectly Learn'd the *Japanese* Language, and can speak it as easily and readily as any Native, Then they Cloth themselves in a *Japan* Habit, and so they venture to Travel into some Island within the Dominions of the Empire of *Japan*. When they are come there, they pretend to be Natives of some other Island in the same Empire ; which is easily believ'd to be true by the Inhabitants, who have no suspicion of them, because they speak their Language exactly, and wear their Cloths after the mode of the Country. And thus having secur'd their admission into a City with safety, their next business is to prevent any umbrage of suspicion which may arise from their idle way of living, and to this purpose they seem as much concern'd for some Trade, or Employment, as if they really wanted means of Subsistance. Thus



## TRAVELS AND CONVERSION

some set up for Merchants, Artificers, or Toy-sellers, others for Schoolmasters or Pedagogues, to teach the Natives Children some Language they want to learn : And so every one acts his part, and Cloaks himself with some disguise, lest he should be discover'd to be a Forreigner, and consequently be oblig'd to trample upon the Crucifix. By this means they continue securely and free from danger, in any City of *Japan*, for the space of four years, which is the time allotted by their Superiors for their stay in those parts ; after which time they are oblig'd to return to their own Country, and give place to other Missionaries who are then sent to succeed them.

Among the rest, there was a certain *Jesuit* of *Avignon*, whose true Name was Father *de Rode*, but went by the Name of Ammo-Samma, descended of an Honourable Family, who after he had learned the *Japanese Language* at the University of *Goa*, came into the Island of *Formosa*, about the Year 1694, which was then and had been for some years Subject to the Empire of *Japan* ; and, being better qualified to be a Tutor to young Men than for any other Employment, he gave out, that he was a Native of *Japan*, descended of a rich Father, and that all his estate was divided among four Wives, and 13 Sons, he had left behind him, besides Daughters ; that he being the youngest, the Portion which fell to his share was so small, that he was forc'd at Twenty Years of Age, to leave his Fathers

## A DESCRIPTION OF FORMOSA

House, and Travel abroad, to get a Lively-hood by teaching the Latin Tongue, which he had been taught ; and that for this end he was come to *Formosa* after he had been in several other parts of *Japan* ; by chance this Story happen'd to come to my Father's Ears, who sent for him, and after he had seen and discoursed him, he took him for a Learned and well-disposed Person ; and therefore resolv'd to take him into his House to teach *me the Latin Tongue*. My Father acquainted me with the design, and told me that I should give over the *Learning of the Greek Tongue*, which I was then Studying, because I might Learn it at any time in our own Academies, and that I must make use of the present opportunity of Learning the Latin Tongue, by this Man, because he did not know when he should meet with the like opportunity. I readily submitted to my Father's Commands, as in Duty bound and Father *de Rode* seem'd to be as glad of the opportunity as we were. My Father offer'd to allow him yearly 17 *Copans* for instructing me in the Latin Tongue, besides Diet and Cloths, which he accepted of ; and so a Bargain was struck between them : Now a *Copan* is one pound weight in Gold, which in English Money, according to our way of value, is about six Crowns.

After this he came and liv'd at my Fathers House in *Xternetsa* the Capital City of *Formosa*, for the space of four Years, and behav'd himself



## TRAVELS AND CONVERSION

so well in all respects towards my Father and my self, that we were both very well satisfi'd with him. He accompanied me to all places whither I went, except when I entred into our Temples, for then he always left me at the Gate, because, as he pretended, he being a *Japanner* was of a different Religion, from that which was establish'd in the *Isle of Formosa*, and therefore, he said, he would return home and worship his God after his own way. In the mean time he took care to instruct me *in all the Articles of our Religion, as exactly as* if he had believ'd it himself, and never spoke so much to me as one word of Christianity; and indeed he *employed his whole time* and pains in Teaching me the Latin Tongue, and instructing me in the Principles of our Faith, and of Moral Honesty: In fine, he appear'd to me, in all his discourse and actions, to be a Person of so great probity, honesty and candor, that I lov'd him almost as well as my Father. But at length, after four Years were expir'd, when I had acquir'd a competent knowledge in the Latin Tongue, he received Letters whereby he was oblig'd to return into his own Country; and therefore he begg'd the Favour of me, that I would acquaint my Father with his design of going away, and pray him, on his behalf, that he would dismiss him, and pay him the Salary that was due to him, according to the Agreement made between them; I lov'd him so well, that I was mightily troubled to hear of his departure,

## A DESCRIPTION OF FORMOSA

and therefore, being ignorant of the secret Mystery of his Mission, I did all that I could to divert him from leaving the place ; but he declar'd that he was fully resolv'd to be gone, and Travel over the World, and see all other other Countries, and especially those that were Christian, which he extoll'd above all others, commending them highly upon several accounts, which *I afterwards found to be false* ; In answer to this I told him, smiling, what are you mad to go among the Christians, where you will be kill'd for your Religion, as we kill them here upon the account of theirs : But he very seriously affirmed the contrary, and assured me that the Christians were very good Men, and that they were so far from any Cruelty, that they were always kind and generous to Strangers, and entertain'd them very Civilly and Nobly. Besides, he told me, that he did not believe those Men who were formerly in *Japan*, to be true Christians, as they pretended themselves to be, for, *said he, I have discours'd with many Japanners who have been in Christian Countries, and they mightily commended both the Country and the Inhabitants ; for the Country they said was the most Pleasant place in the World, and the Christian Natives gave them a very honourable reception, they showed them all the Curiosities of Art and Nature that were in those Parts, and when they came away, the Christians so loaded them with Gifts and Presents, that they*



## TRAVELS AND CONVERSION

returned home to their own Country with great Riches; upon which accounts the same *Japanners* continue still to Praise the Christians, and their Countries. My Tutor added farther, that in these Countries there is great plenty of those things which are here very scarce and precious, and besides there are many curious and valuable things in the Christian Countries, which were never seen nor known in *Japan* or *Formosa*. Lastly, he told me, that he would not stay any long time in Christendom, but only for the space of two or three Years at most, that he intended to spend three Years in his Travels, for as soon as he departed hence he would go to *China*, and from thence to the *East-Indies*, and after he had continued some time in these parts, he resolved to sail for *Africa*, and from thence into *Europe*, and there, continued he, I shall see *Spain*, *France*, *Germany*, *Italy*, *Holland*, &c. The worst of which is more Beautiful and pleasant than this Island of *Formosa*. And at length after I have Travelled over all the parts of the known World, which are most Celebrated, either for the Curiosities of Nature, or the improvements of Arts and Sciences, I shall return home to my own Native Country, full Freighted with the Riches and experience I have gained, and then I shall have nothing else to do, but to spend the remaining part of my Life in Mirth and good Company, for all Persons of Ingenuity will be glad to see me, and delight to hear me discourse

## *A DESCRIPTION OF FORMOSA*

of the strange Rarities I have observed in other Countries, of their different and surprising Manners and Customs; of their Laws and Politics in time of Peace and War, of the wonderful improvments of Arts beyond what is known in our Native Country, of their Methods of Trade and Commerce; And lastly, of the several Notable Accidents which happened to me in my Travels: And by these so Pleasant and useful Relations, I shall Purchase to my self great Honour and Esteem. These things he represented to me with such enticing Circumstances, that I could not but think with my self he had a mind to perswade me to go along with him, and I being then a young Man, about 19 Years of Age, was the more easily prevailed upon: For by the allurements he mentioned, he did so strike my Fancy, and excite my Curiosity of seeing the Christian Countries he so much commended, that I could not forbear to tell him, That if there was no Danger, but we might safely return again after five or six Years into our Native Country; I had a great mind to be his Companion, and Travel with him thro' all these Countries; But he, dissembling his design upon me, seem'd to be very averse to my Proposal, and told me in a feigned Passion, God forbid, that ever I should entice you away from your Father's House, If he should know that I had any such Design, what could I expect, but that he would presently put me to Death, and there-



## TRAVELS AND CONVERSION

fore I pray you, continued he, talk no more to me of any such things : But after he had inflamed my desire of seeing of the foresaid Countries, by the charming prospect he gave of them, this seeming refusal did rather irritate than extinguish my Curiosity, and therefore I was still the more importunate that I might accompany him in his Travels ; and to remove his jealousies and fears, I promised him very seriously, that I would never speak one word of our design to any Soul alive, but carry it on with the greatest Secrecy that his own Heart could wish. But notwithstanding my promises he still seemed to continue backwards and unwilling to consent to my desire, upon account of the danger that attended him, which provoked me to repeat with greater earnestness my Solemn asseverations and vows of Secrecy and Fidelity ; until at last after a long Conference, and reiterated supplications and assurances, he condescended to tell me plainly, that he had always a great opinion of my Candor and Sincerity, and he believed I had some respect for him, (as indeed I had a great Love and honour for him) that now he was resolved to show the great confidence he had in me, by putting his Life in my Hands, which he looked upon as the strongest obligation to Fidelity, and therefore continued he, since you are so urgent to be my Fellow-traveller, I am willing to take you along with me ; but then you must be sure to be very cautious, and manage all things so secretly, that

## A DESCRIPTION OF FORMOSA

nothing may happen which will give the least Suspicion of our design. After the main matter was thus agreed between us, he used great Freedom with me, in concerting the manner of our Escape, and securing some part of a Fund for Subsisting us in our Travels. To this purpose, he told me one day, in our private Conversation, your Father is a rich Man and has great plenty of Gold both in Money and Goods, and since we are to undertake so long and expensive a Voyage, it will be very convenient that we should take a good quantity of this Gold along with us, which will help to defray our Expences ; but then to prevent all Danger of Discovery, nothing of this nature must be attempted, till such time as we intend to make our escape and then about midnight we shall seize upon all the Gold and Money we can safely come at, and pack up our Bagage, and march off to the *next Port, where we may have a Ship.*

Having thus fix'd our matters, when the time appointed came, I made ready to be gone, and carried off with me, (besides other Necessaries for our Journey) 25 pound weight in Gold, partly in Money and partly in *Utensils* ; viz. one piece of coin'd Gold, call'd *Rochmoo* weighing 8 pounds 3 *Copans*, whereof each being a piece of coin'd Gold weighs 1 pound ; and 14 pound weight of Gold in *Utensils*, as Pots, Plates, &c., besides what I took in Silver and Steel Money, to the value of 600 Crowns or thereabout. With



## TRAVELS AND CONVERSION

this Stock of Gold and Money, my Tutor and I set forth, having left all my Father's Family fast asleep, and we arrived about midnight at a Port of the Sea, called by the *Formosans* *Khadzey*, which is distant from my Father's House in *Xternetsa*, about Nine *English* Miles : And there I met with one of my Fathers *Balcons* or Gallies, and commanded the Steers-Man to carry me to *Luconia*, pretending I had earnest business to dispatch there for my Father. *Luconia* is the chief of the *Philippine* Isles, distant from *Khadzey* about 100 Leagues, where we stay'd about Eight Days, during which time, I kept the Steers-Man and all the Marriners there, lest they should return back and acquaint my Father where I was : And after Eight Days we found a Ship going to *Goa*, in which we embark'd, and arriv'd at *Goa*, distant from *Luconia* about a 1000 Leagues. There we continued about six Weeks, during which time we were very Civily and Nobly treated in the Monastery of the Jesuits, which my Tutor told me, was a House built by the Christians for entertaining Forreigners, and indeed by the kind reception we met with there, he did in some measure convince me of the truth of what he had formerly told me in *Formosa*, about the Probity and Generosity of the Christians. After six weeks were expir'd, we went on board a Ship that was going from *Goa* to *Spain*, and arriv'd at *Gibralter*, in the space of Nine or Ten Months, where I was forced to stay for the space of five

## A DESCRIPTION OF FORMOSA

Weeks, being very much indisposed by the change of Climates, Air and Diet. At length after my Recovery we sailed from *Gibraltar* towards *Toulon*, which is a Sea-Port-Town in *France*, where I saw a great many several sorts of Monks in different Habits, which seem'd strange to me, whereupon I ask'd my Tutor who these Men were, who told me they were Men come from different parts of the World for Trade and Commerce; and that every one of them wore the Habit of his own Country. And as we passed through *Thoulon*, *Marseils* and *Aix*, in *Provence*, I observed a great many Crosses on the Road, which moved me to tell my Tutor; surely there must be a great many Thieves in this Country where there are so many Gallows; but he answer'd, that these Gallows were only intended to fright Thieves and Robbers, by the Terror of such a violent Death. And we arrived at last at *Avignon*, before I knew my Tutor to be a Christian: But after we went into the Monastery of the Jesuits there; when I perceived the Porter call him by his Name, show him great respect, and talk to him in their Langage, I began to doubt of my Tutor whether he were not a Christian; and when I saw all the Fathers of the Convent come to him, salute him, and congratulate his safe Return; and after that, all his Kindred, and lastly all the Noble Men and Gentlemen of the City, came to visit him, and express their great joy for his safe



## TRAVELS AND CONVERSION

Arrival ; I could no longer keep silence, but ask'd him, Whether he had not been here before ? How it came to pass that so many People in this City received him very gladly, and pray'd him to tell me the truth how the matter stood. Whereupon he confess'd to me ingeniously, that he was a Native of that Country ; and that he did profess the Christian Religion ; and then he assured me, that I should find all things true, both as to the Country and the Inhabitants, which he had told me in the Isle of *Formosa*. I have indeed added he, brought you from your Father's House ; but you know you were very willing and desirous to come along with me : And now I will *make you a very fair offer*, If you be willing to Learn, we will Instruct you in all the Principles of our Religion ; and if you can be perswaded to embrace it, we will take care to provide so well for you, that you shall live as well here as you did at home : But if you have a mind to return into your own Country, we will assist you and furnish you with Necessaries for your Journey. This last part of his Proposal was only a Copy of his Countenance, which he never intended to make good, as appeared by the sequel : For he knew, there was no advantage to be reap'd by my return into my own Country, which he might expect if I continu'd there, by making a Convert of me to their Religion. However, this Discourse made me very thoughtful and anxious, and when I reflected seriously upon

## A DESCRIPTION OF FORMOSA

my condition, and the great danger to which I was reduc'd, I was so astonish'd, that I knew not what to say or do : Yet I concluded with my self, it would be my safest and best way, to give my Tutor and the rest of the Fathers good Words, and carry my self fairly towards them, lest they should treat me after the same way as we do the Christians in our Country ; of which I was sometimes very apprehensive. At length to show my self tractable, and gain their good Opinion, I made them this frank offer, That if they could show me greater Evidence for the truth of their Religion, than I could show for the truth of mine, I was ready to renounce my own Religion and embrace theirs. Father *de Rode* presently accepted of this Proposal, hoping I would yield to his Arguments upon the first onset : But to procure himself the greater Glory, he gave out that I was the Son of a King, (*how truly God knows*), and that I had accompanied him into *Europe*, out of a desire I had to embrace the Christian Religion.

There were only three ways by which they could hope to make a Convert of me, by Arguments and Demonstrative Proofs, by flattering Insinuations and fair Promises, or by Threats and Violence. By Arguments they could not convince me, for I was able to show *greater absurdities* in their Religion than they could prove in mine ; and particularly, in their Doctrine of Transubstantiation ; Against which I argu'd



## TRAVELS AND CONVERSION

several ways : As, First from the Testimony of our Senses, *viz.* of seeing, feeling, tasting, all which do assure us, that it is Bread, which we receive in the Sacrament and not Flesh : If therefore we believe our Senses, we cannot believe that the Substance of the Bread is chang'd into the natural Flesh of Christ, which is corporally present in this Sacrament : And then I prov'd that we must believe the Testimony of our Senses ; because upon them depends the certainty of the Relations we have concerning the Miracles wrought by Jesus Christ, for the confirmation of his Doctrine : For if those who were Eye-witnesses, could not be certain by their Senses, that such Miracles were wrought, as are related in the Life of Christ, than we have no certainty of the truth of these Relations which depends upon the Testimony of those Eye-witnesses, who affirm that they saw such Miracles wrought by Christ, and consequently all the Evidence for the truth of Christianity, from the Miracles pretended to be wrought in confirmation of it, is subverted and destroyed. Thus the belief of Transubstantiation is inconsistent with the Belief of these Miracles ; for if we believe them we must allow the Testimony of Sense to be a sufficient proof of them ; But if we believe Transubstantiation we must renounce our Senses, and deny them to be a certain proof of any thing we see or feel.

Secondly, I argu'd, That their Doctrine of

## A DESCRIPTION OF FORMOSA

Transubstantiation must be false ; because the same Body cannot, at the same time, be in two distant places : But according to their Doctrine, the same Body of Christ was corporally present in a 1000 distant places at the same time, *viz.* in all those places where this Sacrament is Celebrated, over the face of the whole Earth, however distant and remote from one another. Their distinction which they applied to this Argument, That the same Body could not be in more places than one *Circumscriptive*, but only *Definitive*, appear'd to me frivolous and impertinent ; for still it appeared to me impossible, that the same Body should be Corporally present (tho' it were only *Definitive* as they called it) in several distant places at the same time ; for then the same Body might be kill'd and dead in one place, while it was alive in another.

Thirdly, I argu'd, That when Christ said at the Institution of this Sacrament, *Do this in remembrance of me*, he supposed that he would be absent from them when they should Celebrate this Sacrament ; for it is neither necessary nor usual to remember a Friend present, but only one that is absent ; And therefore, these words of Christ, *Do this in remembrance of me*, do plainly imply, that he is not Bodily present (in this Sacrament.) Fourthly, I argu'd that their Doctrine of Transubstantiation could not be true, because it supposed, that the accidents of Bread (as they call them) remained without the Sub-



## TRAVELS AND CONVERSION

stance, and the Substance of Christ's Flesh was corporally present without the accidents that are peculiar to Flesh, both which appeared to me impossible: For I cannot conceive how the whiteness of Bread can subsist, when there is nothing that is white, and how there can be the Substance of Flesh, which can neither be seen, felt nor tasted.

These were some of the Arguments I urg'd against their Doctrine of Transubstantiation, to which I could never receive a Satisfactory Answer, and tho' they alledg'd several Arguments to turn me from Heathenism; yet because I thought there were greater absurdities in their Religion than they could shew in mine, I still adhered to my own Religion. And therefore finding that by Arguments they could not prevail, they attempted to bribe my Affections, and so win me over to their Party, by many fair Promises, and wheedling Insinuations; But I *knew so well their Insincerity and cheating Tricks*, by their counterfeiting themselves to be Heathens in *Formosa*, and by breaking their Promise of allowing me Liberty of Conscience, that I could put no Confidence in any Promises they made me. And besides, I very well knew, that I could have more Riches and Honour, if I should return into my own Native Country, than I could expect from them. In fine, the earnest desire and probable hope I had of returning to my Father, being join'd with the fear of continuing in this

## A DESCRIPTION OF FORMOSA

remote Country, far distant from my Relations, among Strangers and Hypocrites, made me slight all the offers they made me : Which induced them at last to use Threats and Violence ; and these I endur'd with great meekness, and endeavour'd to mitigate their Anger with soft words, while in the mean time, I was contriving and preparing, by the most probable means I could think of to make my escape out of their Hands.

I continued at *Avignon* for the space of 15 Months, six in the Monastery of the Jesuits, and nine in other places : \* While I continued in the Monastery, I found they were continually teasing and persecuting me with Enticements, and Arguments to embrace their Religion, and therefore to get rid of them, I pretended a great desire to hear their publick Prelections ; for which end I went sometimes to their Schools of Philosophy, and sometimes of Theology. But being still liable to their troublesome Solicitations, at last I left the Monastery, and took a private Lodging in the City, where I lived at my own proper Charges : And because they had a great part of my Money in their Hands, which they thought I would not leave behind me, they gave me leave to satisfy my Curiosity, and ramble over the Countries round about, which I did, travelling from City to City, for the space of six Months : After I returned to *Avignon* again, I continued

\* See the Appendix.



## TRAVELS AND CONVERSION

there only for the space of three Months, from the time I first took a private Lodging in that City. And they welcom'd me, and seem'd at first to receive me very kindly, but when they found that I put off from Day to Day, to declare my self a Convert, then they begun to attack me more closely, and told me plainly, We have waited a long time to receive you into the Bosom of the Catholick Church, and used many arguments to convince you of the truth of our Religion, but since you still continue obstinate, we must desire you to take notice, that we can no longer bear with your delays ; for hitherto we have entreated the Fathers Inquisitors that they would not give you any trouble, which they have forbore to do upon our request : But now since you have rejected all the fair means that we have used for so long a time for your Conversion, they are resolved not to wait any longer. And to show they were in good earnest, about eight Days after there came Letters from the Grand Inquisitor, expressly requiring that I should be put into the Inquisition, unless I would embrace the Christian Religion. Whether these Letters were real or supposititious I know not, but this is certain, that the Inquisitors show'd me such Letters and withal told me, *That if I did not change my Religion within Ten Days, they were obliged to imprison me.* The Jesuits were present, when these things were done, who having consulted with the Inquisitors, they both agreed

## A DESCRIPTION OF FORMOSA

to allow me Fifteen Days wherein to make a publick profession of their Religion. The reason of granting me this further time, was this, because the Day on which they spoke to me was the first of *August*, and the 15th of that Month being, according to them, the Day of the Assumption of the Blessed Virgin, they had a great mind that I should publickly declare my Conversion, and be baptized on that Solemn Festival. All these Proposals I was forc'd to submit unto, and durst not refuse them in my present Circumstances : Whereupon they, conceiving good hopes of me, began anew to explain to me the Mysteries of their Religion, which they did by similitudes ; Thus, for Example, they illustrated to me the Mystery of the Trinity, by the similitude of a piece of Cloth which is thrice folded, which, notwithstanding the three folds, is one and the same Cloth. They would never allow me to read the Bible, but they furnish'd me with abundance of Books about the Miracles pretended to be wrought by some of their Saints, in confirmation of their peculiar Opinions. For the first four or five Days, of the Fifteen which were allotted me, I heard, with great appearance of submission, all the demonstrations they pretended to give for their Doctrines, and when they answered my Arguments with Philosophical distinctions, and used a multitude of hard words, which were to me unintelligible, I granted all that they said, and confessed they had almost



## TRAVELS AND CONVERSION

made me a Convert. For when I said that I could not understand those Answers, or Philosophical Arguments ; This Father *de Rode* began to say to me, My dear, since you cannot understand what this Reverend Father says, I will explain it to you in your own *Japanois* Language ; and so instead of explaining it to me, he said, *My dear Son, You see that the Fathers Inquisitors, have a great mind to put you into the Inquisition, because you won't confess your self a Convert ; therefore it would be better for you to say that you understand what they say, than to be any longer obstinate ; their Arguments are very well grounded and reasonable, but you cannot conceive the strength of them ; therefore let me desire you to say publickly, that you are now perswaded of the goodness of their Arguments, and that you don't require any more.* So I was obliged to speak in Latin, and say, *Now I understand very well, Let us come to another Article.*

But still I trusted, under God, to my heels, hoping by some means or other to get out of their Hands, and to run away in such a Road that they should not be able to find me out again. After Ten Days of the Fifteen were expired, I had sold all that I had, and then I attempted to get out of the City, but I found that the Centinel, who watched at the Gate to which I came, was expressly forbidden to suffer me to go out ; such care was taken by the Inquisitors to prevent my Escape. However I did not despair, but

## A DESCRIPTION OF FORMOSA

being returned to my Lodging, I put off my *Japan* Clothes, which I had hitherto wore, and clad my self after the Mode of the Country; and then I attempted to pass out by another Gate: But I was so much taken notice of by all the People that were in the City, that the Soldier who stood Centinel at that Gate, knew me under the disguise of my Clothes, and stopp'd me. This second disappointment frightened me not a little, but having recollected my Spirits, I considered that Money rules the World, and prevails over the generallity of Men, and therefore I offered the Soldier a Pistol if he would suffer me to go out, which he accepted of, and so let me go, hoping it could never be discovered that he was the Man that did it. Thus God delivered me out of the Hands of the Jesuits and Inquisitors, from whom I could expect no Mercy, if I had not in Hypocrisie professed *their Religion, which I could never heartily believe.*

Having thus made my escape out of *Avignon*, I travelled along the River *Rhone* with all the speed I could, as far as *Lyons*, from *Lyons* I went to *Salines*, from *Salines* to *Brisac*, and at last from *Brisac* I travelled by the side of the *Rhone*, as far as *Andernach*, where the Soldiers of the Elector of *Colen* seized me by force, according to the Orders they had received from the Elector, to Press all Passengers that came that way, to fill up the New Regiments he was Raising. There were then three Companies in



## TRAVELS AND CONVERSION

*Andernach*, three in *Lintz*, and six in *Bonn*, whither all the other Companies resorted, being the place appointed for their Rendezvous ; And when they were all come together, my Captain, thinking to gratify the Colonel's Curiosity, acquainted him with what I had told him, that I was a Native of the Isle *Formosa*, belonging to Emperor of *Japan*, and by Religion a *Pagan* ; that I had travelled from this far distant Country to satisfy my Curiosity of seeing *Europe*, having heard strange things about it : But the Colonel who was a *Savoyard*, and call'd *le Chevalier St. Maurice*, being a Bigot of the *Romish Church*, thought it a damnable thing to retain a *Pagan* in the Service of the Elector ; who being informed about me, commanded me to be carried to some Jesuits, that they might endeavour to Convert me. Whereupon I was obliged to go with the Colonel and some other Officers to the Jesuits, with whom I was to dispute about Religion ; tho' I knew very well by my former experience, that they are not able by strength of Argument to convince any Man, and much less, a *Jew*, a *Turk*, or a *Heathen*. And now, being well acquainted with their Opinions before hand, and the several Evasions and Distinctions they made use of to defend them, I was the better prepared to enter the Lists with the Jesuits, against whom I endeavoured to demonstrate ; that there were greater Absurdities in their Religion, than they could show in mine ; which

## A DESCRIPTION OF FORMOSA

I did with so much readiness and briskness, and such a fair appearance of Reason, that the Colonel cried out, like one astonished, It was not I that spoke, but some Devil that spoke within me. At last one of the Jesuits took me aside to a private place, and told me, that I was in a most miserable condition, if I should continue in the *Pagan* Religion, but if I would declare my self a Convert to the *Romish* Faith, he was able to obtain great things for me from the Prince Elector : But I told him he should first convince me of the Truth of his Religion, before he made me any such Promises ; which he not being able to do I slighted his offer, and continued still in my own Religion. Whereupon the Colonel was so exasperated against me, that he threatened to throw me into Prison, and feed me with Bread and Water, until such time as I should declare my self a Convert. But my Captain, who was much the honester Man of the two, having seized me by force, would not suffer any hurt to be done me ; and therefore prayed the Colonel to permit me to go off, and to grant me a Pass, for travelling whithersoever I would ; which was presently done. After I got out of *Bonn*, I continued my Journey till I came to *Colen*, and there the Centinel who kept the Gate seized me again, and carried me before the Captain of the main Guard, to whom I showed my dismissal out of *Bonn*, upon the account of my Religion ; but he told me, *If others be Fools, I am not,*



## TRAVELS AND CONVERSION

*though you are a Pagan, you may serve in the Army as well as the best Christian*, and so I was obliged to List my self a Soldier in that Regiment. The Colonel whose Name was *Buchwald*, and the Major who was my Captain, and whose Name was *Warmdorff*, were both *Lutherans*: The Lieutenant Colonel, whose Name was *Vanduil*, was a *Roman Catholick*, and many of the Officers in the Regiment were *Calvinists*, and all of them belonged to the Prince of *Mechlenburg*, but the Regiment was hir'd by the *Dutch* for some years.

The Colonel and my Captain sent for some *Lutheran* Ministers, whereof one was at *Colen*, another at a Village about an Hour distant, and two more who served in the *Brandenburg* Regiments. All these four came and disputed with me about Religion for a whole Day; but their Consubstantiation offended me as much as the *Roman* Transubstantiation.

For it is liable to many of the same absurdities with the *Romish* Doctrine, about the Eucharist; First, because it denies the certainty of our Senses in their proper objects, and consequently destroys the great Evidence of the Christian Religion, from the Miracles wrought in confirmation of it, which depends upon the Testimony of their Senses, who were Eye-witnesses of them. Secondly, the *Lutheran* Doctrine, as well as the *Romish*, supposes, that the Body of Christ, which is now Glorious and Immortal in Heaven, is Corporally present in the Eucharist, and at the

## A DESCRIPTION OF FORMOSA

same time in all those places where this Sacrament is celebrated, which appeared to me impossible.

But besides these Absurdities, which are common to them both, the *Lutheran* Doctrine is encumbered with several that are peculiar to it : For first they say, that these Words, *This is my Body*, are to be understood literally, and that the Substance of the Bread is really present ; so that according to their Interpretation the meaning of the Words is, This Substance of the Bread is really the Flesh of Christ, which is a contradiction *in terminis* ; for it is plainly impossible, that the same Substance should, at the same time, be both Bread and Flesh. Secondly, They affirm that the Bread in the Eucharist is the Sacrament and Sign of Christ's Body, and at the same time that it is the real Body ; whereas it is impossible that the same thing should be both the Sign and the Thing signified, or that any thing should be a sign of it self. Thirdly, They maintain that the Body of Christ is alive in the Eucharist (for they deny the Popish Sacrifice of the Mass, wherein the Body is slain and offered up) which being united to the Divinity, is certainly the object of Adoration, and yet they deny that it is to be worshipped.

These and several other Arguments I urged against the *Lutherans*, whereby they perceived that they were not likely to convince me of the Truth of their Doctrine about the Eucharist :



## TRAVELS AND CONVERSION

Whereupon the Minister who lived at the Village near *Colen*, took me home with him, and kept me there for Fifteen Days, and thither the Captain came also, and both of them joined together in making me many large Promises to entice me to declare for their Religion ; but I continued inflexible, and could not be prevailed upon by any such Motives. After this the Lieutenant Colonel, who was a *Roman* Catholick, carried me to the Capuchins, and from them to the Jesuits ; but all the means they could use with me proved ineffectual. At last the Officers that were *Calvinists* carried me to a Minister of their Church, who dealt so effectually with me, that he almost convinc'd me of the truth of the Christian Religion, because he removed those stumbling blocks which were laid in the way by the Papists and *Lutherans* : But when he proposed to me the Doctrine of *Absolute Predestination*, and endeavoured to prove it from Scripture, I was so shock'd by the apparent absurdity of it, that I begun to doubt of all those things he had convinced me of before : Whereupon I told him, if absolute Predestination was necessary to be believed, then it was a sign of my Reprobation, that I could not be perswaded to believe it. Besides I added further, That, supposing absolute Predestination, I should never be condemned for my Infidelity, but because I was reprobated by an Absolute and Eternal Decree of God. And Lastly, I insisted upon this Argument, That I

## A DESCRIPTION OF FORMOSA

could not be perswaded to believe in Christ, unless I were certain that Christ died for me ; but, supposing Absolute Predestination, I could never be certain of this, because Christ died only for those who were to be saved by an absolute Decree, and it was impossible for me to know whether I was one of that number or no. These and such-like arguments, I proposed to him, but he, to excuse himself for not answering them, pretended that I was obstinate and would not be convinced by Reason : And thus, after all the attempts that had been made to convert me to Christianity, I continued still firm in my old Religion. In the mean time our Regiment marched from *Colen* to *Boisleduc* in *Holland*, where some *Calvinist* Ministers came to see me, rather out of curiosity, than any design of converting me, whom I opposed with the argument against Predestination which I last mentioned, but could never meet with any satisfactory Answer to it. From the *Bosch* we marched to *Sluse* in *Flanders*, where we stay'd for the space of Three Months and a half, during which time, the most generous and candid Brigadier *Lauder*, who was then Governor of *Sluse*, invited to his House a Minister of the *French* Church, called *D'Amalvy*. This *French* Minister who had a good Opinion of himself, for a very learned man, challenged me to Dispute with him about Religion, and time and place were agreed upon. When the Day came, there appeared a great



## TRAVELS AND CONVERSION

multitude of learned Men, who came to hear us : And in the presence of them all *D'Amalvy* made me this offer; That if I could show greater Evidence for my Religion than he could show for his, he was ready to renounce his own Religion and embrace mine ; and in return for this frank offer, I promised him to do the same thing, if he could give me clearer demonstrations for the truth of his Religion, than I could for mine. Having thus settled the Preliminaries, I was first to give an account of the God we adored, and our manner of worshipping him, which I did as well as I could *Extempore* ; But when I told him, that we are commanded by our God to offer up Infants in Sacrifice to him, he stopp'd me, and ask'd, Does not this savour of Cruelty in your God, that he will have Men sacrific'd to him ; To which I answer'd, that it was indeed most cruel to require such Human Sacrifices ; but from hence I took occasion to retort the argument upon him, by shewing that his God, was yet more cruel, according to his Opinion of him, For if it be cruel to deprive Men of this Temporal Life, tho' by this means they are admitted to Eternal Life ; certainly it is infinitely more cruel to create Men on purpose to make them Eternally miserable, and to condemn them to this Misery before they are Born, without any respect to the Good or Evil they shall do, and so to Sacrifice them to the Devil. To this Retortion he could not answer, and so I proceeded further to inform

### A DESCRIPTION OF FORMOSA

him, that our God did appear to us in the shape of an Elephant, an Oxe, &c. and that under these shapes we worshipp'd him : Against this Apparition of God under such Figures, he objected, That it was impossible that God who was Omnipotent, Infinite, Immense, Incomprehensible and Eternal, could be included in the Body of such a Beast. To which I answer'd, That if it is impossible for God to be included in the Body of such a Beast, he was bound to maintain the like absurdity by the Principles of his own Religion ; For, said I, you believe that the Holy Ghost, who is God Infinite, Immense, &c. did appear under the shape of a Dove, which is much less than either an Elephant or an Oxe. To this he made no reply, and tho' there were many present who would have answer'd this and other Arguments, yet he commanded them all to be silent, and would suffer no body to speak but himself. In fine he exhorted me very much to the practice of Christian Humility and Meekness, as if he intended to reserve to himself alone the *Priviledge of Pride and Arrogance*, which I could plainly discern, by his Words and Actions, to be very predominant in his Temper. Thus this Conference ended, without producing any good effect upon me, and if by God's Providence I had not met with a better Guide to direct me in the Course I should Steer to arrive at a safe Harbour in this dangerous Sea of Controversies, I must have split upon the



## TRAVELS AND CONVERSION

Rocks and Shelves of the absurd Opinions I met with among some sort of Christians, and adhere'd more obstinately than ever to the Idolatry in which I was educated. For I could never bring my Mind to believe such a Scheme of the Christian Religion, as was proposed, but not *demonstrated by him* ; Such a System of Religion could never find entertainment with me, which places *Cerberus* in the very Threshold, I mean, which imposes as a necessary Article of Faith, the horrible decree of absolute Reprobation, for this Doctrine gives a very odious and frightful Idea of a most Good and Gracious God, by representing him as Cruel and Tyranical to his poor Creatures, as one that designs and delights in their Eternal Ruine ; it perfectly overturns all Religion, by destroying the use of all Laws, and their Rewards and Punishments, to those that are fetter'd with the Adamantine Chains of this fatal Decree ; who according to the *Calvinists* are the greatest part of Mankind. But while I was in this uncertain and dangerous Condition, it pleased God, who is infinitely Wise and Good, and will not suffer that Religion, which he has planted and maintain'd by his own Almighty Power, to be check'd in its progress by the Ignorance or Mistake of his Ministers : I say, it pleased this good God to provide for me such a Judicious and Honest Guide, as was very successful in all things relating to my Conversion, who proposed to me the Christian Religion in its

## A DESCRIPTION OF FORMOSA

Purity, without those Monstrous Doctrines of Transubstantiation, Consubstantiation and absolute Predestination : A Religion that was not embarrass'd with any of those absurdities which are maintain'd by the many various Sects in *Christendom* : Whereof he gave me a Scheme in a Mathematical method by way of *Definitions, Axioms, Postulata, and Propositions* ; which he divided into 2 Parts, whereof the first contains the grounds of the Christian Religion in general, the second contains the particular grounds of the Church of *England*, as it is a Society distinct from all Schismatical Assemblies. And first, the grounds of the Christian Religion he propos'd in the following Order, whereby I was, thro' God's Mercy, deliver'd from the Errors and Superstitions of my *Pagan* Religion.

### *The Grounds of the Author's Conversion*

#### DEFINITIONS

Defin. 1. *By God, I understand a Being infinite, uncreated, eternal, &c. Containing in himself all Perfections that either actually exist, or are possible.*

2. *A thing is said to be Created for the Glory of God, which manifests one, or more of his Attributes, according to its natural State and Power.*

3. *By Miracles, I understand certain Effects that are clear and evident which exceed all the Powers of natural Causes, and are design'd for the Confirmation of a good Religion.*



## TRAVELS AND CONVERSION

4. *By Revelation, I understand the extraordinary Manifestation of the Divine Will, which Men by their natural faculties could not attain to.*

5. *By Religion, I understand, that Worship, or way of Worshipping, which God requires of us, and we owe unto him.*

6. *By Creatures of the same kind, I understand either such as are Vegetative, Sensitive, or Rational, &c.*

7. *That is said to exist by absolute necessity, without which nothing else can exist.*

### AXIOMS

1. *All Creatures are not endow'd with equal Perfections.*

2. *Two or more Propositions, contradicting two or more Propositions, cannot be both true.*

3. *If there be two or more things, consisting of two or more Propositions which are repugnant to one another, these things cannot be both true.*

4. *There are different Religions in the World.*

5. *All different Religions whatsoever, consist of a certain Number of Propositions, which are either all false, or all true, or partly false, partly true.*

6. *Unless we had a thinking faculty, the Glory of God would not appear to us.*

7. *The stronger the faculty is in any Man, the more clearly are the properties of a thing conceiv'd by him, viz. Of that thing which is the object of the faculty.*

8. *Nothing can be made by nothing.*

## A DESCRIPTION OF FORMOSA

### POSTULATA

1. *That the Glory of God, the Publick Good, and the advantage of every Private Man, be the great ends which are design'd by all true Religion.*
2. *That Men must either believe something or nothing.*
3. *That nothing be believ'd without sufficient Evidence.*
4. *That those things which have the same or equal degrees of Evidence, should obtain with us, the same or an equal degree of Assent.*

### PROPOSITIONS

1. *There is a God.*
2. *All things were Created for his Glory.*
3. *The more we know of an object, the more, naturally speaking, should the Contemplation of that object excite in us the love or hatred of it.*
4. *All the different Religions in the World, proceed either from the love or hatred or the object of our Adoration, or the different degrees of these Affections.*
5. *No Worship is to be given to God, which is not grateful to him.*
6. *All the Religions in the World, taken collectively, are not acceptable to God.*
7. *There is one Religion, consider'd distinctly by it self, which alone is grateful to God.*
8. *Men in their Natural State, cannot discover this one Religion.*



## TRAVELS AND CONVERSION

9. *There are certain means, whereby the true Religion may be discern'd from those that are false.*

10. *Revelation is absolutely necessary.*

11. *'Tis most agreeable to the Wisdom of God, that the Creatures of the same kind, should express the Glory of God in one and the same Harmonious manner ; Nay, this is a thing inseparable from the nature of these Creatures.*

12. *God may reveal himself more or less to Mankind, according to his own good pleasure.*

13. *The more universal the Evidence is for any Revelation, the more perfect and universal the Religion it self is.*

14. *That Religion was never design'd by God, to be embrac'd by all Mankind, which had not the Degrees of Evidence proportionable to that Universality.*

15. *That Revelation is of all others most perfect, whose Evidence is most universal.*

16. *That Revelation, and consequently Religion, is justly to be esteem'd most universal, whose Evidence is so clear, that none can call it in question if he believes any thing, and which contains such arguments exciting Men to the Practice of it, as are suited to the meanest capacity.*

Upon these sure Foundations laid down by my faithful Guide, which he more particularly explain'd and prov'd to me by word of Mouth, the Divine Grace assisting me, I did heartily embrace the Christian Religion.

## A DESCRIPTION OF FORMOSA

And I will be bold to affirm, that if any one shall carefully examine all the Religions in the World, by the Rules aforementioned it will plainly appear, that neither the *Jewish*, nor *Pagan*, nor *Mahometan* Religion, but only the *Christian*, has a just Title to be the Universal Religion of Mankind.

But then finding there were several Societies of Christians, I was for some time doubtful to which Communion I should joyn my self, for the Ministers of the *Dutch* Church, endeavour'd to perswade me to their Communion ; Alledging that a Church Govern'd by Bishops, was not agreeable to Scripture, and the Primitive Church : And on the contrary, Mr. *Innes* affirm'd, and endeavour'd to prove, that Episcopal Government was the most Ancient and the Primitive form of Government, that was us'd in the Christian Church : But while I was thus doubting, at length certain Principles were agreed upon between them both, which being propos'd in a Mathematical method, and clearly demonstrated, remov'd all doubts out of my mind, and fix'd me to be a most faithful Member of the Church of *England*.

These Principles were propos'd to me in the following Order.

### DEFINITIONS

1. By a certain order of Men, I understand some select persons in a Society, enjoying a power



## TRAVELS AND CONVERSION

*or privilege which is not communicable to every particular member of that Society.*

2. *By Ordination I understand a power received of another or others, for administering the Holy Sacraments and other Sacred Ordinances, according to our blessed Saviour's Institution.*

3. *By a Church I understand a Society of Men believing and professing the Christian Doctrine, and having a power of administering the Holy Sacraments and other sacred Ordinances according to our blessed Saviour's Institutions.*

## POSTULATA

1. *A Society may be said to have a Power, when one or more of the Society are Vested with it, tho' every particular member cannot pretend to it.*

2. *What absolute necessity Obliges a Society to do in time of Confusion, ought not to be made a standard for the same, or another Society, when they come to enjoy their Power or Priviledges without any disturbance; nay in this case Necessity makes not the thing Lawful but pardonable only, and loses its name when any Escape occasion'd by it can be redress'd.*

3. *In matters of Fact, a supposition of the contrary being possible, is not sufficient to enervate the Truth of what is pass'd, i.e. none can say such a thing has not been so, because, perhaps it could have been otherwise.*

## A DESCRIPTION OF FORMOSA

### AXIOMS

1. *Nothing is to be believ'd in the Christian Religion but what is built upon certain Evidence.*
2. *Nothing is to be practis'd by Christians (I mean in that Capacity) which is not believed.*
3. *One Man, or number of Men, cannot give that to another Man, or another Number of Men, which they themselves have not and is not in their power.*

### PROPOSITIONS

1. *There hath been a Church of Christians upon Earth since the days of our blessed Saviour and his Apostles.*
2. *The Church hath no power, but what she hath deriv'd from our blessed Saviour and his Apostles.*
3. *The Apostles were Cloath'd with a power which was not communicable to all Christians in General.*
4. *All Christians in general, in the days of the Apostles or the Primitive Church, had not a power of administring the holy Sacraments and Preaching the Gospel.*
5. *Those who had not this power themselves could not be in a Capacity of Communicating it to others.*
6. *This Power then has been continually lodg'd in a certain Order of Men to whom our blessed Saviour or his Apostles did communicate it.*
7. *This power has been transmitted down to us*



## TRAVELS AND CONVERSION

*by this Order of men inviolably and uninterruptedly from the first Ages of the Christian Church.*

8. *Those are not a Church, who separate themselves from that, or those Societies of Christians, in whom the power of Administring the holy Sacraments, and other sacred Ordinances is only lodg'd.*

9. *No Person ought to joyn himself in Communion with that Society which has no Power of Administring the Holy Sacraments, and other Sacred Ordinances.*

10. *No man ought to assume to himself that Power, unless he receives it from those who are in a Capacity of giving it.*

11. *Every one that receives it this way, ought to be fully assured, and have sufficient evidence, that those from whom he receives it, have a real Power of granting it, and a bare Probability can never vindicate him from Usurping that Power.*

12. *No man can be assured of this unless at the same time he hath sufficient evidence, that those who give it him be in the Number of that Order of Men, to whom the Apostles did Communicate this Power, to be transmitted down inviolably and uninterruptedly from the first Ages of the Christian Church.*

13. *There is no other way for People to be assured of this, but by going backward from their own times to those of the Apostles or the Primitive Church.*

14. *Those who cannot produce this Evidence, cannot be that Order of Men to whom the Apostles*

## A DESCRIPTION OF FORMOSA

*did communicate this Power to be inviolably and uninterruptedly preserv'd and transmitted down to us from the first Ages of the Christian Church.*

15. *The Church of England is able to produce this Evidence, and consequently is in the number of that Order of Men, to whom the Apostles did communicate this Power, to be transmitted down to us inviolably and uninterruptedly from the first Ages of the Christian Church.*

These were the Propositions concerning Church Communion that were given to me by my Learned and Judicious Guide Mr. *Innes*, which I shall not now pretend to demonstrate, but shall only add, That by their native Force and Evidence, all my doubts and Scruples, about the various Societies of Christians, were dissolv'd and vanished away, and I did heartily joyn my self to the Church of *England*, as a true Apostolical Church, and free from all sorts of Error either as to its Government or Doctrine. I know very well, that no Truths are so clear but they may be liable to some Objections from Men of contrary Principles; but this I told to the Ministers of *Sluce*, Reverend Sirs, if ye can give me as clear a Scheme of the Principles upon which your Communion is founded, as this which is given me by Mr. *Innes*, I shall readily compare them together, and determine my self according to the best of my Judgment; but until you do this, you must Pardon me that I do not joyn my



## TRAVELS AND CONVERSION

self to your Communion : And since these good Men never attempted to give me any such Scheme, I did Frankly and Publickly profess my self a Member of the Church of *England*.

Leaving therefore any further dispute about Church Communion, I shall pursue the grounds and principles given me by my Guide for demonstrating the Truth and Certainty of the Christian Religion. And in doing this I shall observe this order in the following discourse, *viz.*

1. I shall prove the Existence of a God by whom all things are Created, and distinctly explain the Attributes of God. 2. I shall consider the final causes for which God made the Heaven, and the Earth, and all things that are in them ; and from thence conclude, that they were made by a most Intelligent and Wise being. 3. I shall assert the necessity of a particular Revelation from God, to discover the manner in which he will be worship'd by Mankind ; which worship is properly call'd by the Name of Religion. 4. I shall produce such Characteristics and evidences whereby every one from the light of Nature, may distinguish between true and false Religion. 5. I shall demonstrate the Christian Religion to be the only true Religion, reveal'd by God to Mankind, and that all the other Religions in the World are false. And lastly, I shall answer the principal Objections which I made while a Heathen, against the truth and certainty of the Christian Religion.

## A DESCRIPTION OF FORMOSA

### SECT. I

#### *Of the Existence of God*

**T**Is certain that the being of God is the Foundation of all Religion, for all enquiries, about the right way of Worshipping him would be superfluous and impertinent, unless we be first certain that there is a God. The far greatest part of Mankind, as well *Pagans* as others, are agreed in the Existence of a God ; yet because some do call it in question, I shall endeavour to prove it by a few Arguments, that I may secure this fundamental Doctrine of all reveal'd Religion, from all attacks of unreasonable Men.

But before I proceed to these Arguments, it may be necessary to observe the various Opinions of learned Men concerning the means of attaining the Knowledge of God : Some think that the notion of God is imprinted on the Hearts of all Men by nature ; others deny that there is any such Idea of a God in the Minds of Men by nature : Some think that the Knowledge of God is convey'd to us by Revelation, or deriv'd by Tradition from the first Man, who was immediately created by God. But without entring upon a nice Examination of these several Opinions, I hope this will be granted on all Hands, That by the right use of our rational Faculties, with the help of those Principles that are known by the



## TRAVELS AND CONVERSION

Light of Nature, we may arrive at a certain Knowledge of God, whose Existence therefore I shall endeavour to demonstrate by the following Arguments.

### ARGUMENT I

Every thing that is, must either be from it self, or from another, If it be from it self, then it is uncreated, independent and eternal, and consequently God : If from another, seeing all second Causes are produced by some other which gave them being, (as we derive our original from our Fathers, and they from their Fathers, and so upwards) then either these second Causes must produce one another *in infinitum*, without any beginning ; or the effect must sometimes produce a prior Cause, and so they must produce one another in a Circle, or we must acknowledge some first Cause, by which all other things are produced, which is God.

Now there cannot be an infinite succession of Causes producing one another from all Eternity : For every Cause that produces a new thing out of nothing, must have some beginning, of its operation, which must be perfected in a limited time, and therefore there can be no such production of any thing from all Eternity, but every thing must be produced in a certain determinate time, which is plainly inconsistent with the nature of Eternity.

And neither can there be any such circular

## *A DESCRIPTION OF FORMOSA*

production of Causes, whereby the last effect is the efficient of the first Cause, for then the same thing would be the Cause of its Cause, it would be Prior and Posterior to its Cause, and to it self, which is plainly impossible, and therefore we must conclude, that there is a first Cause which is uncreated, and the Creator of all things else.

### *ARG. II*

I am sure that there is something now in the World, for I am conscious to my self, that I think, I perceive, I doubt ; which Actions cannot proceed from nothing, and therefore I am certain, that there is a thinking Being. And from hence these two things will undeniably follow, *1st.* That there was something from all Eternity, for either there was always something, and so there was an eternal Being, or there was a time when there was nothing, and then nothing could ever have been ; for there is no Principle more certain than this, that nothing can produce nothing ; but everything that is produc'd, must be produc'd by something ; and therefore if there was a time when there was nothing, nothing could ever have been produced. *2dly.* Since 'tis certain that there is now in the World a thinking Being, which knows and understands ; from hence it will no less evidently follow, that there was a Knowing, Understanding Being from all Eternity ; for it is no less impossible for a Being devoid of Knowledge to produce a knowing Being,



## TRAVELS AND CONVERSION

than for nothing to produce something ; and if there was a time when there was no such knowing Being, it could never have begun to be, because there was no cause to produce it ; and therefore such a knowing Being must be from Eternity. After the same manner we may deduce all the perfections of God, for we find there is Power, Wisdom and Goodness in the World ; all which must be deriv'd from the same eternal Source : For if there had been a time when these things were not, they could never have begun to be, there being then no cause to produce them ; and therefore this eternal Being must be also most Knowing, Powerful, Wise and Good, and be the first cause and original of all these Perfections we find in the World ; for nothing can ever give to another any Perfection that it hath not in it self, and therefore the first eternal Cause of all things must contain in it all the Perfections that can ever after exist.

Having thus establish'd the Existence of a God, I shall next proceed to prove, that he is the Ruler of the World, who directs and governs all things by his wise Providence : Which will appear by considering, 1. That all things in nature do act for certain ends, which they attain by using proper means fitted to those ends that are design'd ; but to design and pursue an end, and to make choice of fit means for compassing that end, are such actions as require Reason, Wisdom, and Foresight, which no inanimate

## *A DESCRIPTION OF FORMOSA*

Creature is capable of ; and therefore all inanimate Creatures must be directed and guided by some wise Superintendent, in pursuing their several ends by proper means, which themselves know nothing of. 2. We see that all things in nature are subordinate to one another, and made subservient to several excellent uses and purposes, which must be the contrivance of a wise Governor that ruleth over all.

Thus the Plants and Herbs serve for food to Animals, and both Plants and Animals are useful for many purposes to Man, as for Food and Physick, and several other necessary ends in humane Life : Man himself is wonderfully made, all the parts of his Body being wisely adapted to perform their several Functions, and mutually subservient to one another, and to the good of the whole, as might be largely prov'd by particular instances, if it were necessary. We cannot open our Eyes but we meet with many Arguments of a wise over-ruling Providence ; for the Air serves us to breath in, and is so necessary to our Life, that it cannot subsist many Minutes without it. The Earth supplies us with Corn for food, and Wood for firing ; it supports our houses, and furnishes the materials for buildings of them : The Sea serves to transport our Ships and Commodities to the most distant parts of the Earth, and to bring home into our Harbours the Products of all other Countries. The Sun does not shine for himself, but appears to be made on



## TRAVELS AND CONVERSION

purpose to give Light to them that live upon the Earth, and it is placed at such a convenient distance, and moves in such a constant uniform course, as is necessary to refresh all things on Earth with its heat, and to ripen all the Fruits of the Ground. By which and many thousand other Instances wherein the Creatures are admirably fitted for useful and excellent purposes, it plainly appears, that the Works of Nature cannot possibly be the Effects of blind Chance and Necessity, but must be the contrivance of an All-wise Creator and Governour. 3. To these Arguments we might add for a farther confirmation of this Truth, 1<sup>st</sup>. The Universal consent of all Nations, which generally agree, that there is one supreme God, who made and governs the World, 2<sup>dly</sup>, The Natural Power of Conscience, which reproves and torments a Man for the heinous Crimes he has committed, tho' the Person be above the fear of human Punishment, or the Crime be committed so secretly, as to escape all natural means of discovery; in which Cases Conscience by its Sentence does, as it were, bind a Man over to the Judgment of a superior invisible Judge. But I shall conclude all with this Reflexion: That from what has been said it appears, that tho' Mankind had not any innate Notion of a God, yet they are endow'd with such a rational Faculty, by which they can deduce the existence of a God, from such Principles as are universally known and acknow-

## A DESCRIPTION OF FORMOSA

ledg'd by the Light of Nature : And this they can do without the help of Revelation, which must always presuppose the being of a God who makes that Revelation.

### SECT. II

*Of the Attributes of GOD in general*

**A**Ltho' we conceive the Divine Essence in it self to be one and the same, which consists in all possible perfection ; yet the Attributes of God may be distinguish'd and call'd by peculiar Names, with respect to the different Objects upon which they are exercis'd, and the different Operations that are exerted upon them ; not that there is any real diversity in God himself, but only in our Conception of him ; for such is the weakness of our Understanding, that we cannot in one Thought comprehend all the Divine Perfections, but are forc'd to represent them to our Minds severally, as exerting themselves upon different Objects ; and so there is no difference in the Attributes themselves, but only in our manner of conceiving with respect to their different Operations.

But before we proceed to a particular enumeration of the Divine Attributes, we must premise, that these Attributes are not to be confounded with the peculiar Effects proceeding from them, but these two are to be distinctly consider'd and



## TRAVELS AND CONVERSION

explain'd. Thus Justice is to be distinguish'd from Punishment, and Goodness from Beneficence, as Causes are commonly distinguish'd from their proper Effects.

This being premis'd, we may divide the Divine Attributes into two sorts : For either God is consider'd simply as a Being, and so Spirituality and Eternity are attributed to him ; or as a living Being, and so Understanding and Will are ascrib'd to him. The Attributes of God that are in the Will, may be consider'd two ways, either after the manner of Affections, such as we feel in our selves, and so Love, Hatred, Anger, Desire, Joy, and Sorrow, &c. are attributed to God ; or after the manner of Moral Vertues, as Justice, Goodness, Long-suffering, Severity, &c. to which we may add, as that which results from all his other Attributes, his Glory and Happiness.

### SECT. III

*Of the Divine Attributes in particular*

OF the Attributes which belong to God as he is simply a Being, we shall reckon in the first place Unity ; for God is properly and numerically one, as being undivided in himself, and divided from all other things ; and because the Divine Nature cannot be multiplied into different Gods, as the Human Nature is into several Men, therefore, there is one only true God, and there is no other God besides him.

## A DESCRIPTION OF FORMOSA

The second Attribute which belongs to God as he is simply a Being, is Spirituality ; for God is a Spirit, *i.e.* a most pure and immaterial Being, devoid of all bulk, whose most essential Act is Cogitation ; and he is not only incorporeal, but the most pure and simple of all Spirits.

The third Attribute of this sort belonging to God, is Eternity, which is nothing else but a Duration that has neither beginning nor end. But when we say that God is eternal, both *a parte ante*, and *a parte post*, we include under this Notion his Immutability, and affirm, that God is free from all variation and change.

The fourth Attribute of God is his Immensity, whereby he filleth all places : And therefore when we say that God is immense, we affirm that no place can contain him, and that he is every-where present in all imaginable spaces. And so much may suffice for the Explication of the first sort of Attributes.

The second sort of Attributes are such as belong to him as he is a living Being : And in speaking to them, we are first to consider his Life, as being the Foundation of all this kind of Attributes and their Operations, without which he could neither exist, nor act as an intelligent Being, nor be capable of Happiness, which is contrary to the Idea we have already fram'd of God.

The second Attribute of this sort is Understanding, which may be distinguish'd into Know-



## TRAVELS AND CONVERSION

ledge and Wisdom. The Object of the Divine Knowledge is every thing that is knowable, all things that are, have been, or shall be, all things that are possible and impossible. When therefore we say that God is Omniscient, we affirm that God does, 1. Know himself, and all his own infinite Perfections. 2. That he knows all things that are in himself, or from himself, or without himself; within himself, as his Decrees; from himself, as his external Actions of Creation, Preservation, &c. without himself, as the Sins of Men, &c.

The Wisdom of God is that Perfection in God, whereby he foreknows and directs the means which he thinks fit for attaining a certain End, which is either subordinate, as the Redemption of Mankind, which he accomplish'd by the Incarnation of his only Son, or ultimate, which is the demonstration of his own Glory, to which all other things are made subservient.

The third Attribute is the Divine Will, which may be either consider'd as the Faculty, or the Act of willing such and such things to be done, for wise, just, and good Ends: Such are all the Decrees of God whereby he resolves within himself to accomplish certain Ends, by such means as conduce most to his own Glory. And these Decrees are either absolute, as those of the Creation, and sending his own Son into the World; or conditional, as the Decrees of saving Mankind, upon the Conditions of Faith and Repentance.

## *A DESCRIPTION OF FORMOSA*

In the Divine Will we may consider two kinds of Attributes, whereof the first is conceiv'd after the manner of the Affections we feel in our selves; the second is conceiv'd after the manner of the Moral Vertues, which in us do govern the Affections.

Love in God is an Affection whereby he delights in that which is good, and in communicating himself unto it, whence arises Goodness. This Love includes in it self, Grace, Mercy, &c.

Hatred is that Affection which is opposite to Love, whereby God abhors every thing that is evil.

Anger hath great Affinity with Hatred, and in us it is an Affection whereby we keep off any thing that is evil from our selves, but in God it signifies his purpose of punishing Evil-doers.

The Justice of God does perfectly agree with his Holiness, and is that Perfection whereby he always wills and does that which is good, holy, just, and right, and this is call'd Universal Justice; but his particular Justice is that which distributes to every one that is due, or that whereby he rewards the Good, and punishes the Evil, and so it respects Man as subject to the Law of Nature.

This Justice is temper'd with Mildness and Long-suffering, which are those Perfections in God that restrain his Anger against Sinners without a great cause.



## TRAVELS AND CONVERSION

The Omnipotence of God is that Perfection whereby he can do all things that do not imply a contradiction, and is such a Power as nothing can resist. The Glory of God is the Excellency of the Divine Nature, whereby he infinitely exceeds all the Creatures. The Happiness of God is the result of all the Divine Perfections, in which he cannot but take great complacency, and so they make him infinitely happy by the contemplation of them.

From what has been said, we may infer, That since God is a most simple Being, and his Attributes are not really distinguished from one another, his Actions do not proceed from one Attribute alone, but from an harmonious concurrence of all his Attributes together.

### SECT. IV

*Of God's End in Creating the World*

HAVING thus establish'd the Existence of a God, and prov'd him to be the Creator and Governor of all things, so far as was necessary in a matter so clear and evident in it self, I proceed now to consider the End which God might propose to himself in creating the World, which must be such as is sutable to his own infinite Perfections: And seeing the Glory of God is the result of his most excellent Nature, we cannot imagine, that he did propose to himself any other End in all his Works, besides his own

### *A DESCRIPTION OF FORMOSA*

Glory. And this seems to me as clear as the Sun at Noon-day. But if all the Creatures were made for the Glory of God, then 'tis certain that every one of them is bound to glorifie God in that Station wherein it was created ; and so we say, that the Heavens declare the Glory of God, because by them we come to the knowledge of God : But Man being the most perfect of all the visible Creatures, and endow'd with the most excellent Faculties, ought so much the more to shew forth the Glory of God above all the other Creatures, by how much he is more capable and adapted by Nature to that end. And indeed the inanimate Creatures can only silently commend their Maker, but it is the Duty of Man to make their Praises vocal, and to declare the infinite Power, Wisdom, and Goodness of God, which plainly appear in the Works of the Creation. And this is the Great End for which his Faculties were given him by God ; for therefore has he Eyes to see, and an Understanding to perceive and apprehend the wonderful Works of God ; therefore has he a Tongue given him to publish the Praise that's due to his most excellent and bountiful Creator. Whether therefore we consider the End for which Man was created, or the many and great Benefits he has receiv'd from God, as the creating him of such an excellent Nature, his Preservation, &c. he cannot but be sensible that he is strictly oblig'd to worship and serve him in some way or other : For all



## TRAVELS AND CONVERSION

Men will own, that we ought not only to remember our Benefactors, but to return them hearty Thanks suitable to the greatness of the Benefits we have receiv'd.

### SECT. V

*Of the Necessity of a Divine Revelation*

AND, 1. Since the Divine Favours are so great and so valuable, 'tis certain that no Man can render him any Worship and Service that is equivalent to them. 2. Since God is a most perfect and simple Being, he will be worshipp'd in a perfect and simple manner ; but 'tis impossible that Mankind should now in its present State of Corruption, unanimously agree in the true Way of worshipping God, if it were left to their Invention ; for besides that the Reason of Men is infinitely various, according to their different Tempers, Capacities, Prejudices of Education, &c. Human Nature is so much corrupted, and does daily so far degenerate more and more, as we find by sad Experience, that they can neither discern the right manner of worshipping God, nor perform him pure and acceptable Service.

Besides, supposing that Mankind could agree in a certain Form of Divine Service and preserve it sound and entire, yet still this Doubt would always remain in their Minds, Whether such a Worship were acceptable to God or no? For

## A DESCRIPTION OF FORMOSA

whether we offer to him Gifts or Sacrifices, they all belong to him as Lord of the whole Creation ; nay, if we should sacrifice to him our Soul and Body, we give him nothing but what we have receiv'd of his free Bounty ; and therefore we can never be certain that we are acceptable to him by any thing we can do, or offering we can make. And this is what *Socrates* said of old, a little before his Death : *I have labour'd all my Life-time, and done what I could to render my self acceptable to God, and yet I still doubt whether I have pleas'd him* : As *Regis* relates in his *Discourse of Philosophy*. From whence we may conclude, that Mankind by Nature is so much mistaken in their Notions of God, and has so far err'd from the right way of worshipping him, being wholly addicted to sensible Things and Pleasures, that a Revelation from God was absolutely necessary to teach him the true Knowledge of God and of his Will, particularly as to the manner of performing him acceptable Service ; and therefore our infinitely-good and merciful God, taking pity of the natural Blindness of Mankind, was pleased of his infinite Goodness to reveal his Will to them, and the particular manner wherein he will be worshipt. And this Revelation being once made, all Men to whom it is sufficiently propos'd, are bound, as they hope for Salvation, and would avoid eternal Torment, to keep the Commands of God, and observe that Form of Divine Worship which he himself has



## TRAVELS AND CONVERSION

prescrib'd : Which Observation of Divine Worship is that which is commonly call'd Religion.

But before we proceed to treat of Religion, it may be necessary to observe, that because Men are stiff-necked, and slow to believe Divine Truth, therefore lest any should call in question the Revelation that comes from God, and take him for an Impostor who deliver'd it, 'twas necessary that it should be confirm'd by certain Evidence, the better to persuade Men to believe that it came from God ; and so we find that the Christian Religion was confirm'd by Miracles, and supernatural Signs at the time of its first publication : And because cunning and ingenious Men may do many things by their extraordinary Art and Skill, which may seem to us miraculous when they really are not, we shall hereafter shew how any Man may discern between a true Miracle, and that which is falsly pretended to be one. This being premis'd, I shall now subjoyn.

### SECT. VI

#### *Of Religion in general*

SInce God is a most perfect Being, 'tis certain that he cannot contradict himself, and establish two contrary Religions, having different and inconsistent Objects of Worship ; and therefore when we see so many different Religions in the World, every one of which is contrary to another, and condemns another, we

## *A DESCRIPTION OF FORMOSA*

must conclude that only one of these Religions is true, and of Divine Authority, and that the rest are Human Inventions, Frauds, and Forgeries : It concerns us therefore to enquire after the Means whereby we may distinguish the true Religion from those that are false.

These Means may be consider'd two ways, either with respect to the Evidence, or to the Object. We have already observ'd that the great Evidence of the true Religion, is the Miracles that are wrought for the confirmation of it ; but that we may be able to discern true Miracles from those that are counterfeit, I shall lay down the three chief Conditions which are requisite in a true Miracle. The first is, That he who works a Miracle, should know beforehand that he is to work it, and have a mind to do it. The second is, That it be certainly known that the Miracle, or Sign, was wrought, and that the Effect of it be obvious to our Senses. The third, That the Thing done be such as transcends all the Power of natural Causes ; which may be done two ways : The first is, when it so far transcends all the Powers of Nature, that it appears plainly impossible to be wrought by them, as the raising of the Dead to Life again. The second is, when the thing done is such as does not exceed the force of natural Causes, but the manner of doing it is plainly supernatural, as the curing of Diseases by a Word-speaking, without applying any Remedy.



## TRAVELS AND CONVERSION

As to the Object of true Religion, it ought to respect the Glory of God, the Publick Good, and the Private Good of every particular Man. And these are the Means which I think sufficient for discerning a true Religion from that which is false. For, 1. As to Miracles, 'tis certain, that God will not exert his Almighty Power to confirm a Lye, and justify an Impostor. 2. As to the Object of Religion, 'tis likewise certain, that every false Religion which is invented by a Deceiver, is attended with some absurdity in its Doctrine or Precepts, and contains in it something either contrary to the Divine Nature, or the Good and Welfare of Mankind. If therefore we can discover such a Religion as has the above-mention'd Evidence and Object, we may safely conclude that it is revealed by God ; but if it be defective in either of these two, we must believe that it is false, and ought to be rejected by all.

### SECT. VII

*Of the Christian Religion in general, and particularly of the Miracles wrought in Confirmation of it*

IT would be an endless as well as useless Work, to run over all the several Religions that are in the World, for choosing one from among them which is establish'd upon good Principles and sure Foundations ; and therefore I shall single out the Christian Religion, as that which seems to me, at the first proposal, to be

## A DESCRIPTION OF FORMOSA

more excellent than the rest, and endeavour to prove, That it is founded upon the clearest and strongest Evidence, that any rational Man can desire in matters of that nature. And this I hope will give full Satisfaction to the Reader of the following Discourse, if he be a Christian ; and I desire him to judge for himself in this Case, by comparing his own Religion with all the other Religions profess'd in the World, and he will undoubtedly find it to excel all the rest, for the reasonableness and certainty of its Doctrines, and the holiness and goodness of its Laws. But if the Reader be a Jew, a Turk, or Heathen, I hope he will take the pains to compare his own Religion impartially with the Christian, and I doubt not he will quickly perceive on which side the advantage lies, as to the evidence of Principles, and goodness of Precepts. For 1. The Miracles of Christ were infinitely more numerous and greater than those of *Moses* ; and *Mahomet* never pretended to work any Miracles for Confirmation of his Religion, but us'd the Sword only for its propagation ; And as to the Pagans, the strange Feats which they pretend to, are either ridiculous and incredible, or the Tricks and Forgeries of their Priests, which cannot endure a fair Trial, as will appear more fully hereafter. At present I shall apply my self to the Consideration of Christ's Miracles, and shew that they have all the Characteristicks of true Miracles, and that they were



## TRAVELS AND CONVERSION

undoubtedly wrought by him for the Confirmation of his Religion, when it was first delivered in *Judæa*.

And, 1. The Miracles of Christ have all the three Conditions afore-mention'd which are requisite in true Miracles : For, 1. Christ knew before-hand that he was to do his Miracles, and freely chose to work them in some places, and not in others, as appears from the History of his Life, recorded by the Evangelists. 2. He did not work his Miracles in secret places, or in a corner, but publickly and openly, in the Face of the Sun, before great Multitudes of People, of all sorts, not only Friends but Enemies, and the wonderful Effects of them were apparent to the Senses of all that were present : And therefore that such Miracles were wrought by him, is own'd not only by Christians, but even by the *Jews* in their *Talmud*, by *Mahomet* in his *Alcoran*, and by many Pagan Authors, whose Names and Testimonies shall be hereafter mention'd. And Lastly, The Miracles of Christ were such as transcended all the Powers of natural Causes ; as to raise the Dead to Life again, to give Sight to the Blind, Hearing to the Deaf, Health to the Sick, without the use of any Medicines, or natural Means, that are proper to cure those People ; all which Effects therefore must needs proceed from a supernatural Power, and can be ascrib'd to God only.

Tho' what has been said may be thought sufficient, yet to convince all Men more fully of

### A DESCRIPTION OF FORMOSA

the supernatural force and energy that was conspicuous in Christ's Miracles, I shall add the following Considerations : 1. That they were in a manner infinite for number, so that they cannot be particularly reckon'd up ; for he went thro' all the Cities and Villages of *Judæa*, curing all Diseases, and heal'd all that were possess'd of the Devil : And the Writers of his Life declare, that he wrought many other Miracles besides those which are mention'd in their History. 2. That they extended universally to all sorts of Creatures, over which he shew'd an absolute Dominion, by the miraculous Effects he produc'd ; as over Devils, by driving them out of Men that were possess'd with them ; over the Winds and Seas, by allaying the Storm and Tempest at his Command ; over the Fishes and Loaves, by multiplying a few of them to such a prodigious quantity as was sufficient to feed Five thousand ; over the Swine, by suffering the Devils to enter into them, and drive them headlong into the Sea ; over the Fig-Tree, by blasting it with his Word ; over the Water, by changing it into Wine ; over all sorts of Diseases, by healing of them ; and lastly, over Death it self, by raising the Dead to Life again. 3. The Miracles of Christ produc'd such Effects as were not transient but permanent ; For the Dead being rais'd to Life, continu'd to live ; the Blind having receiv'd their Sight, continu'd to see ; the Lepers being cleans'd, continu'd clean ; And



## TRAVELS AND CONVERSION

all these things were done in the presence of many Beholders, who saw and observ'd the wonderful change that was wrought. 4. All the Miracles of Christ but two, were Miracles of great Mercy and Goodness as well as Power ; as the healing of Diseases, the raising of the Dead to Life again, &c. I say, except two, which were his sending the Devils into the Herd of Swine, and the cursing of the Fig-Tree : And these serv'd to shew his absolute Dominion over Plants and Animals. 5. All the Miracles of Christ, even those that require the greatest Power and Energy, were wrought by a Word-speaking. After *Lazarus* had lain three days in the Grave, he did but say to him, *Come forth* ; and immediately he arose, with all his Grave-Cloaths upon him : He did but take the Ruler's Daughter by the Hand, and say unto her, *Maid, arise* ; and presently her Spirit came again, and she arose straightway. He had such a divine commanding Power over all natural Causes, that he cur'd the most desperate Diseases, even at a distance, by speaking a few Words : Thus he cur'd the Noble-man's Son, when he was at the point of Death, by saying, *Thy Son liveth* ; and the Centurion's Servant, by saying, *As thou hast believ'd, so be it done unto thee* : Nay, the diseased Woman that follow'd him in a Croud was cur'd by touching the Hem of his Garment, because she believ'd when he perceiv'd that Vertue was gone out of him. All these Miracles he wrought

## A DESCRIPTION OF FORMOSA

without using means ; and when he applied some means, they were such as were naturally unfit to produce the Effect intended : As when he cur'd the Man born blind, by spitting on the Ground, and making Clay of his Spittle, and anointing his Eyes with it, sending him to the Pool of *Siloam* ; and the performing this Cure by such unfit means, was no less an Argument of his Divine Power in working the Miracle, than if he had us'd no means at all. 6. Christ had not only this Power in himself of working Miracles, but he dispos'd of that Power to his Apostles, who wrought many Signs and Wonders in his Name : So St. *Peter* cur'd the lame Man, by commanding him in the Name of Jesus Christ to rise up and walk ; a Miracle that was notoriously known to all that dwelt at *Jerusalem*, and which the Rulers of the Jews could not deny, tho' they were their malicious Enemies. Nay, the Dead were raised by them, *Tabitha* by St. *Peter*, and *Eutychius* by St. *Paul* ; and Handkerchiefs and Napkins obtain'd the Virtue of doing mighty Cures, by being sent from the Apostles Hands ; and St. *Peter's* Shadow heal'd all that were afflicted with evil Spirits throughout all *Jerusalem*, and all the Cities round about it, as we read in the *Acts of the Apostles*. This was a wonderful demonstration of the Divine Power in Christ, that he could communicate the Gift of Miracles to his Disciples ; as it was of his Divine Prescience, that he foretold a thing so strange,



## TRAVELS AND CONVERSION

which requir'd an Almighty Power to accomplish, by assuring those that believed in him, that they should out-do the many Miracles he himself had wrought; both which were his peculiar Prerogatives, whereby he excell'd the first Founders of all the other pretended Religions in the World, who never pretended to the Power of bestowing the Gift of Miracles upon their Disciples, or to foretel the working of them.

7. The Apostles, after they receiv'd their Commission from Christ to preach the Gospel to all Nations, wrought Miracles not only in *Jerusalem* and the Land of *Judæa*, but in *Samaria*, *Phenice*, *Cyprus*, *Antioch*, *Ephesus*, and many other Cities and Countries thro' which the Apostles travell'd for planting the Christian Faith, in all which places God confirm'd the Word of his Grace, by doing Signs and Wonders by the Apostles Hands, as we read in the *Acts of the Apostles*; and St. *Paul* assures us, that from *Jerusalem* round about unto *Illyricum*, the Gospel had been preach'd by him with mighty Signs and Wonders: Nay, so universally spread was the Fame of the Apostles Doctrine and Miracles, that their Sound went into all the Earth, and their Words unto the Ends of the World; for not only the Jews but Gentiles, the *Romans*, *Corinthians* and some of all the most famous Countries then known, were converted to the Christian Faith, by the Preaching and Miracles of the Apostles, who could all testify, that they saw such mighty Works done

## A DESCRIPTION OF FORMOSA

by them, as convinc'd them that their Doctrine was from God : So that this Evidence was not only publickly but universally known. 8. This Gift of Miracles was not confin'd to the Days of the Apostles, but was continued in the Christian Church for the first three Centuries, as appears from the Writings of *Irenæus*, *Origen*, *Tertullian*, and other Primitive Christians, who relate innumerable Instances of this miraculous Power in the second and third Ages of the Church, and appeal for the Truth of their Relations to the Heathens who liv'd in those Times : And of its continuance in the fourth Century, *Eusebius*, *Cyril*, and *Austin*, are sufficient Witnesses ; all which are cited in several late Writers, to whom I refer the Reader. And some of the Miracles wrought in these Ages, are not only testified by Christians, but also by Heathens ; for *Marcus Aurelius* himself testified publickly in his Letters to the Senate, the Miracle that was wrought at his Battle with the *Marcomanni*, when the Christian Soldiers obtain'd by their Prayers, a refreshing Shower to the *Roman* Army distress'd for want of Water ; while at the same time the Forces of the Barbarians were overwhelm'd with Hail and Thunder. It appears to be a thing so commonly known, that it is mention'd by the Poet *Claudian*, in 6. *Cons. Hon.*

. . . *Chaldæa mago seu carmina ritu*  
*Armavere Deos, seu quod reor omne Tonantis*  
*Obsequium Marci mores potuere mereri.*



## TRAVELS AND CONVERSION

And the Prodigy by which *Theodosius* crush'd the Rebellion of *Eugenius*, and *Arbegastes* is also mention'd by the same Poet, in these words :

*O nimium dilecte Deo, cui fundit ab antris  
Æolus armatas hyemes, & militat æther,  
Et conjurati veniunt in classica venti.*

Claud. de 3. Cons. Hon.

*Porphyrie* confesses, that wonderful Cures were done at the Tombs of Christian Martyrs, *Hier. adv. Vigilant. c. 4.* And that the Heathen Gods could give no help to Men, after that Jesus began to be worshipp'd, *Euseb. lib. 5. præp. Evang.* And *Apollo* declar'd from the Oracle, That certain just Men, viz. the Christians, hinder'd him to foretel the Truth, *Euseb. de Vit. Constant.* and the Oracle at *Delphos* confess'd, That he could give no Responses, because *Babylas*, the Martyr's Bones, were buried near him, as is related by *Chrysost. Orat. 2. in Babylam.* In fine, it was a thing so commonly known and taken Notice of in the first Ages of Christianity, that the Heathen Oracles were struck dumb ; that *Plutarch* wrote a Book concerning the Reason why the Oracles had ceas'd. And hence it appears, that this Power of working Miracles was continu'd in the Christian Church for the first four Centuries ; which adds great strength and force to the Evidence, as being attested by such a vast Cloud of Witnesses as liv'd in that large compass of time.

To conclude, I must desire the Reader to take

## *A DESCRIPTION OF FORMOSA*

Notice, that the force of this Argument consists chiefly in these three things: 1. That if such Works were really perform'd, as is pretended, they were true and proper Miracles, such as could only be done by the Almighty Power of God. 2. That we have sufficient Assurance that these Miracles were wrought by Christ and his Apostles, and the other Disciples, to whom they are ascrib'd by those that relate them. 3. That these mighty Works were done in Confirmation of the Christian Religion.

I. That the wonderful Works pretended to be done by Christ and his Apostles were true and real Miracles, such as could only be wrought by an Almighty Power, will appear, by considering, 1. That they could not be perform'd by the most improved Arts and Skill of Men, or by any juggling Tricks and Frauds. To cure all Diseases, and raise the Dead to Life again, by a Word-speaking, are too great and mighty Works for Human Power and Skill in the highest improvement; they cannot cure Diseases without the application of some proper Medicines, they cannot command a dead Carcase to rise out of the Grave, and restore the Life and Soul to it again, after it has been dead three Days. These things appear so plainly impossible to the natural Powers of Mankind, that as it were ridiculous for any Man to assert the contrary, so it were needless to confute them. But neither can they be done by the Tricks of Jugglers and Con-



## TRAVELS AND CONVERSION

jurers, who cheat and gull the People with the counterfeit appearance of wonderful Feats, which they perform by unheeded Causes, and secret Ways of acting ; for there could be no Trick us'd in most of those Miracles which were wrought ; as in raising *Lazarus* from the Dead, after he had lain three Days in the Grave, before many Spectators who knew that he was dead, and that the same *Lazarus* was now rais'd again ; and it is altogether incredible, that a Cheat of this nature should be carried on thro' so many instances, for so long a time, and that none of the great Numbers that were concern'd in the Contrivance, nor of the Spectators, many of whom were Jews and Heathens, should discover the Cheat, especially considering that the Contrivers could serve no worldly End by imposing upon the World ; but on the contrary they met with Bonds and Death for this pretended Trick ; and many of the Spectators being learned and ingenious Men, of a contrary Religion, were sufficiently able and strongly inclin'd to have discover'd the Cheat, if there had been any, which yet was never done ; and therefore we may certainly conclude, that the pretended Miracles were not wrought by juggling Tricks.

2. Seeing these wonderful Works could not be done by the Power or Artifice of Men, they must be wrought either by the Power of created Spirits, or the Almighty Power of God : But that they were not wrought by the Power of any

## A DESCRIPTION OF FORMOSA

created Spirits, will appear by considering, that they must either be done by good Angels, or evil Spirits : As to good Angels, besides that many of the Works afore-mention'd appear to be above the Power of any Creature, as we shall shew presently, I shall only observe, that if they had been done by good Angels, this would be a demonstration of the truth of Christ's Revelation, no less than if they were wrought by a Power inherent in himself ; for the good Angels are the Ministers of the heavenly Kingdom, and are suppos'd always to do the Will of God, and design the Welfare of Mankind. And it is utterly inconsistent with all the Notions we have of them, that they should contribute such a mighty assistance to delude the World with a false Doctrine ; and to persuade so many Thousands of its Preachers and Professors to endure the greatest Miseries, and most painful Deaths in this World, without any hopes of a future Reward in another Life for their present Sufferings : such a wicked Imposture is agreeable only to the Falshood and Malice of evil Spirits ; and this indeed is the last Refuge and Stronghold of Infidels, who denying the Truth of Christ's Revelation, ascribe his wonderful Works to the Power of wicked Spirits, with whom, they say, he was confederate. So did the Jews in his own time, for when the Pharisees heard of his healing one blind and dumb, who was possess'd with a Devil, they said, *This Fellow does not cast out Devils, but by Beelze-*



## TRAVELS AND CONVERSION

*bub the Prince of Devils*, Mat. 12. 24. *i.e.* He does it by a Confederacy with evil Spirits. Against which pretence Christ himself argues very strongly in the following Verses, *Every Kingdom divided against it self is brought to desolation.— And if Satan cast out Satan, he is divided against himself, how shall then his Kingdom stand?* The meaning of which Argument is this, That he who opposes Devils and unclean Spirits, and drives them by force from the quiet possession they have enjoy'd of Mens Bodies, cannot be suppos'd to act by Collusion and Confederacy with them, but must be an Enemy to them, and their Designs; for the Devil cannot be thought to joyn with another to disgrace himself, to defeat his own Designs, and ruin his Kingdom: which appear'd plainly to be the Design of Christ, who *went about doing good and healing all that were oppress'd of the Devil*: For he being a malicious Spirit, who delights in the Misery and Ruin of Mankind, exercis'd a Dominion over the Bodies he possess'd, inflicting upon them several Diseases, and depriving them of the use of their Senses, that he might keep them in subjection to him, and maintain his Kingdom in the World: But, 1. Christ by dispossessing the Devils of Mens Bodies, and healing the Diseases they had inflicted, destroy'd their Dominion, and ruin'd their Designs of Mischief against Mankind, which cannot be suppos'd to be done by the Devil's Concurrence, but must be the

## A DESCRIPTION OF FORMOSA

Work of one that is an Enemy to him. 2. Our Saviour argues, that it must not only be the Force of an Enemy, but a Force superior to the Power of the Devil, v. 29. of the said twelfth Chapter of *Matthew*, *How can one enter into a strong Man's House, and spoil his Goods, except he first bind the strong Man, and then he will spoil his House*, i.e. the Devil having a quiet possession of Mens Bodies, will hold it until he is forc'd to quit it ; and he cannot be forc'd to leave it, but by a Power superior to his own, which can conquer and overcome him. 3. I may add, that the Miracles of Christ were for the most part Miracles of Mercy and Goodness to Mankind, whereby he fed the hungry, cur'd the sick, and rais'd the dead to life ; and so they were directly contrary to the Temper and Designs of the Devil, who seeks by all means the Misery and Destruction of Mankind ; as appears plainly in those Idolatrous Countries, where he requires the sacrificing of many thousand Children every Year to satiate his Cruelty, and therefore he cannot be suppos'd to contribute to the good and merciful Design of Christ's Miracles, which was so contrary to his malicious and cruel Temper. 4. The Miracles of Christ were wrought to confirm his Doctrine, which tended directly to the overthrow of the Devil's Kingdom : For *the Son of God was manifested to destroy the Works of the Devil* : Which he did effectually by turning Men from all their Idolatrous Practices, to



## TRAVELS AND CONVERSION

worship the only true and living God, and from all those unclean Lusts which reign'd without controul among the Gentiles, to a Life of the greatest Purity and Holiness: For the great Design of the Devil was to withdraw Mens Hearts from the true God, and their dependence upon him, to put their trust in Idols, and to draw to himself, and such-like wicked Spirits, all that Worship and Adoration which is the peculiar Glory of God, whereby he gain'd an absolute Dominion over the Souls of Men, making them do that Homage to himself, which was only due to their Natural Lord and Maker, as he did over their Bodies, by alluring them to those vile Lusts, which estrange their Minds from God, and make them fit Receptacles for unclean Spirits. And in these two things the Kingdom of the Devil did chiefly consist: But by the preaching of the Doctrine of Christ, this Kingdom of Darkness was subverted, his Altars were deserted, his Temples demolish'd, and all Men were taught everywhere to worship the true God, in Spirit and in Truth, and to abhor those obscene Rites which some of the Gentiles made a part of their Religion. Seeing therefore that by the Doctrine of Christ Men were turn'd from Darkness to Light, and from the Power of Satan to God, those wonderful Works could not be wrought by the Power of evil Spirits, which confirm'd such a Doctrine as was directly contrary to the Design, and did effectually overthrow

### *A DESCRIPTION OF FORMOSA*

the Kingdom of Darkness. And this I think may be sufficient to shew, that the Miracles of Christ were not wrought by the Power of evil Spirits, as the Pharisees alleg'd against him. But because the same pretence has been made use of not only by Jews but Heathens, against all the Miracles which were pretended to be done by Christ, or his Apostles, or the Primitive Christians in the first four Centuries, which are ascrib'd to Magical or *Ægyptian* Arts, to Inchantments, or the strange Power of Words, I say, because the same pretence has been made use of against all other Miracles pretended to be done by any Christians; (for these Magical Arts, whatever they be, must signifie a secret Correspondence with, and Concurrence of evil Spirits, or else they signifie nothing distinct from the Power and Skill of Men) I shall therefore add two or three Considerations relating to all the Miracles in general, which are pretended to be wrought for Confirmation of the Truth of the Christian Doctrine. And, 1. The Miracles of Christ and his Apostles were so many, so great, done so publickly and universally, through so many several Countries, and the Power of working them was continued so long in the Christian Church, that it is altogether incredible they should be done by Magical Arts, or the Power of evil Spirits; for who can believe that such a vast number of mighty Works, for the space of four Centuries, as are pretended to be done in



## TRAVELS AND CONVERSION

Confirmation of the Christian Religion, should be done by the Power of evil Spirits, when the like was never pretended to be done to confirm any other Religion that ever appear'd in the World: What Account can be given why evil Spirits should be so mightily concern'd to propagate the Christian Religion, above all other Religions in the World? Was it not at least as much, and apparently more for the Interest of their Kingdom of Darkness, to promote the Idolatrous Practices, the filthy and obscene, the barbarous and cruel Rites of Pagan Religions, than to promote the Worship of one only Supreme God, and the Purity and Gentleness which is prescrib'd by the Christian Institution. 'Tis true indeed, there are some Miracles pretended to be wrought by Pagan Priests in Confirmation of their Religion, the truth of which pretence I shall not now enquire into; but they never pretended, so far as I could ever learn, that they wrought so many and so great Miracles, so publickly and in so many several Countries, as Christ and his Apostles are said to have done, or that they could communicate the Power of working Miracles to their Disciples, and transmit it for several Ages to their Successors, as is pretended to be done for Confirmation of the Christian Religion; and it appears to me altogether unaccountable, why the Christian should so far exceed all other Religions in this point of Evidence, if these pretended Miracles

## A DESCRIPTION OF FORMOSA

were wrought by the Power of evil Spirits. If Christ learn'd his Magical Art in *Egypt*, and taught it to his Disciples, whereby they were enabled to work Miracles, as many both Jews and Heathens have alledg'd, how comes it to pass, that others who have been there, could never attain to the same Art, or teach it to others? Or why do not the *Egyptians* themselves, who are the great Masters of that Magical Art, shew their Skill in it, by doing so many and so great Miracles as they taught Christ to do? But since neither they have ever done, nor any other from them could ever learn the Art of doing such mighty Works, so far as has hitherto appear'd to the World, we may safely conclude, that this pretence is a groundless and incredible surmise. Besides, if Christ instructed his Apostles in these Magical Arts, they must believe and know him to be an Impostor: And who then can imagine, that ever any Men in their sound Senses, should be willing to sacrifice their Lives and Fortunes for the sake of a vile Forgery, as the Apostles did, when they might have sav'd them by detecting the Imposture.

2. There are several Miracles attributed to Christ and his Apostles, which seem to be above the Power of evil Spirits: But supposing it were possible for them to do all these Miracles, yet being subject to the Government of God, the great Creator and Governor of all things visible and invisible, they could not do them without



## TRAVELS AND CONVERSION

his leave and permission, which we cannot believe he would grant, because it appears to be inconsistent with his infinite Goodness, to permit evil Spirits to work so many and great Miracles, on purpose to delude the World with a Lye, and thereby expose Mankind to an invincible Temptation to believe it. 'Tis true indeed, other Religions have pretended to Miracles wrought in Confirmation of them; but besides that they were neither so many nor so great, as are pretended by Christians, there was always some means left for discovering the Imposture, either by the multitude of Gods which they worshipp'd, contrary to the Unity of the Godhead, which may be known, as has been prov'd, by natural Reason, or by the filthy and obscene, the barbarous and cruel Practices they enjoyn'd, which are plainly contrary to the natural Notions we have of God, and of Vertue and Vice: And it was just with God to give them up to strong Delusions, that they should believe a Lye, because that when they knew God, or might have known him by the Works of Creation, they *did not glorifie him as God, but worshipt the Creature more than the Creator*, and allow'd themselves in such unclean and cruel Rites, as are contrary to the natural Notions of the Divine Purity and Goodness; and we are certain that such a Religion cannot be from God, tho' it be confirm'd by Signs and Wonders. But when the Christian Religion commands the Worship of

## A DESCRIPTION OF FORMOSA

one God only, and enjoyns no Practice but what is pure, just, and gentle, [as will appear in the next Chapter ;] if God should be pleas'd to permit such a Religion to be confirm'd by evil Spirits, doing more and greater Miracles than ever were wrought for proof of any other Religion in the World, every one must think himself oblig'd to believe it to be from God ; because there is no way left to discover such a Religion, having such strong Evidence, to be an Imposture : And therefore, since it is inconsistent with the Goodness of God to offer such a violent Temptation to Mankind to believe a Lye, we must conclude, that he would never suffer evil Spirits to work so many and great Miracles in Confirmation of it.

But besides the Miracles which Christ himself wrought here on Earth, there were several illustrious Testimonies given to him from Heaven, which I shall but briefly mention, as a farther Confirmation of his being assisted by a Divine Power in the Miracles which he wrought. Of this nature was the Star which conducted the Wise Men from the *East* to *Bethlehem*, where he was born ; the frequent Apparitions of Angels to minister unto him, at his Conception and Birth, at his Temptation in the Wilderness, in his Agony, at his Resurrection and Ascension into Heaven ; such were the Voices that were heard from Heaven, testifying, that he was the beloved Son of God ; at his Baptism, when *John*



## TRAVELS AND CONVERSION

the Baptist saw the Heavens open'd, and the Spirit of God descending like a Dove, and lighting upon him ; at his Transfiguration, when a bright Cloud overshadow'd him, and two of his Disciples, *Peter* and *John* ; and again, in his Agony, when Christ said, *Father, glorifie thy Name* ; and a Voice was heard from Heaven, *I have both glorified it, and will glorifie it again* : Of the same nature were the Miracles and Prodigies that accompanied his Death on the Cross, both in Heaven and Earth, when there was Darkness over all the Earth, from the Sixth Hour to the Ninth, when the Veil of the Temple was rent in twain, and the Earth did quake, and the Rocks rent, and the Graves were open'd, and many Bodies of Saints which slept arose, and came out of the Graves after his Resurrection, and went into the Holy City, and appear'd unto many ; which Signs so astonish'd the Centurion and the *Roman* Soldiers that watch'd him, that they were forc'd to confess, *Truly this was the Son of God, certainly this was a righteous Man*. And indeed all these Miracles were so many Divine Attestations of his Mission from God, and that he was the peculiar Favourite of Heaven, whom God was pleased so far to honour ; for as 'tis certain that no Human Power and Skill could perform or counterfeit such Signs from Heaven, so neither is it conceivable that evil Spirits either could, or would give so many glorious Testimonies to him. But to conclude, The Miracles

## A DESCRIPTION OF FORMOSA

wrought by Christ and his Apostles, and those that were done by a superior invisible Power in Attestation of him, were so many and so great, and extended to so many Creatures both in Heaven and Earth, that none but he who had an universal and absolute Dominion over all the Works of Nature could perform them, and therefore they were above the Power of evil Spirits, and could only have been done by the Almighty Power of God, the Great Creator and Governor of all things.

II. Having thus demonstrated, that the Miracles which we believe Jesus did, have all the Conditions of true Miracles, and were such that no Power but that of Almighty God could effect : Our next Business is to prove, that Christ did really work such Miracles ; and this from the following Considerations will plainly appear.

1. The Miracles of our Saviour were not like Transubstantiation, and others of the *Roman Church*, which are the Objects of *Faith only*, but they were plain Objects of *our Senses*, every Body present could see them ; they were not done in a Corner, or in a particular secret Place, but publickly, before the Face of the Sun, so that it can never be said that these Demonstrations of Omnipotency were subtile Deceits and Impostures.

2. We have a constant Tradition of Christ's Miracles from the Apostles, thro' all Ages of Christianity, even until now ; the History of



## TRAVELS AND CONVERSION

them has always been the same, and never was, or can be contradicted.

3. These Miracles are not only acknowledged by the Christians, but by their greatest Enemies : For even the Jews, amongst other things which they relate of Christ in their *Talmud*, make mention of his Miracles also. The *Turks* in their *Alchoran* have recorded some of Christ's Miracles, his Resurrection is commonly believ'd amongst them, they look upon him as a great Prophet, and as such profess a profound Veneration for him. Lastly, Several of the *Jewish*, *Mahometan*, and *Heathen* Writers, frequently mention Christ's Miracles ; this the whole Christian World knows better than I my self, I shall not therefore now trouble you with particular Quotations out of these Authors.

4. But supposing that we had not all these Testimonies of Christ's Enemies to prove his Miracles, yet that of the Apostles and Evangelists would be abundantly sufficient, as we shall more clearly shew hereafter : For they had not the least prospect of any temporal advantage by publishing these things ; on the contrary they exasperated the Powers of the World by it, and with their Blood seal'd the Doctrines they had taught : this surely is a valid Proof that the Miracles related in the Life of Christ, were really done by him.

III. That our Saviour wrought these Miracles in Confirmation of his Religion, appears, from

## A DESCRIPTION OF FORMOSA

what he said to the Disciples of *John* when they came and asked him whether he was the *Ἐρχόμενος* or *he that is to come* ; he answered, *Go, and tell John what you have seen, &c.* And from what he said to the Jews, *If you will not believe me, at least believe the Works I do in the Name of my Father.* There are many other places in Holy Scripture, which shew that the principal End of Christ's Miracles was to confirm his Doctrine.

### SECT. VIII

*Of the Object of Christian Religion*

THE Evidences for the Christian Religion being thus produc'd and examin'd, we come next to the *Object* of it. We have already asserted, that the true Religion must have for its Object, 1. Above all things the Honour and Glory of God. 2. The universal Happiness of Mankind. 3. The Good of every Man in particular. For the clearer understanding of this, we shall divide the Christian Religion, 1. Into the *Credenda*, or what a Christian ought to believe. 2. The *Agenda*, or the Precepts he should practice ; and if we find both these Parts of Christian Religion have the aforesaid Object, we may safely conclude it is the true Religion. My Design (as I have intimated elsewhere) is not to run over and repeat the Principles of all Religions, but only to demon-



## TRAVELS AND CONVERSION

strate the Excellency of the Christian by its Object, well knowing that all other Religions fall infinitely short of it.

1. As to its *Credenda*. It is true there are but few Nations which do not believe one Supreme Being ; but how grosly are they mistaken in their Notions of him ? Some rob him of his chiefest Attributes : Some represent him subject to almost all the Passions of Human Nature, and this leads them into such weak and pernicious Principles and Practices, that Men [of common Sence] of contrary Opinions, are asham'd to hear of ; but the Christian Religion teacheth not only God's Existence, but his Attributes also in the highest perfection that our Understanding is capable to bear. Whereas other Religions adore a plurality of Gods, this teacheth to worship one God in Unity : Some make him material, this an incomprehensible Spirit. Some again deny his Providence, or so assert his Sublimity that he neglects sublunary Things, as Matters much beneath his Government : But the Christian Religion teacheth us, that his Providence is Omnipresent, and assures us of his great Love and tender Care over all his Creatures. In short, his Goodness, Mercy, Long-suffering, Justice, his infinite Power, Wisdom, Holiness, &c. are plainly preach'd and demonstrated by Jesus the Author of Christian Religion. What a miserable State then are those in who deny the Providence of God ? They are Men without Faith, without

### *A DESCRIPTION OF FORMOSA*

Hope ; are they groaning under Afflictions, they dare not call upon him for Deliverance ! Are they in their last Agonies, where can be their Trust and Confidence ? But we are taught that this God is the Creator, Preserver, and Governour of all Things ; we know he observeth all our Actions, and this makes us mindful of our Duty ; we are sure that he giveth us the Fruits of the Earth, Success, Honour, Life, Health, Children, and all other Blessings ; and this obligeth us to be thankful to that infinite Goodness which bestow'd them upon us : We believe he orders all Events, as Diseases, Death of Friends, Crosses and Afflictions ; this shews us the great Mercy of God, who scourgeth and punisheth us, that we may repent, and return to our Obedience. Other Religions indeed oblige Men to confess the Frailty of their Nature, to acknowledge the Crimes they daily commit, and the Evils to which they are inclin'd ; yet it gives them no other Remedies for the appeasing the Justice of an angry God, but the Sacrifices of Beasts and of Men. But blessed be God, it is not so with us, we know we are Sinners, but we are confident that the God of infinite Mercy will, upon Repentance, forgive us all our Trespasses for the sake of Jesus Christ his beloved Son, who died for our Sins, rose again for our Justification, and ascended into Heaven, to be our Advocate, Mediator, and Intercessor with the Father. This is the greatest Consolation Man can wish ; for



## TRAVELS AND CONVERSION

whilst others are concern'd to appease their God by an infinite multitude of Sacrifices, and these attended with so great a number of Ceremonies, Christians enjoy a perfect Tranquility and Freedom, relying entirely upon God's infinite Mercy, praying, extolling, and magnifying it without end. Yet this is not all that God hath done for us ; he hath not only sent his Son to be an Expiation of our Sins, but also to be our Prophet and Teacher, to instruct us in the Will of his Father, by preaching publickly in the Synagogues of the Jews, and especially to those whom he had chosen to be Witnesses of his Life and Doctrine ; and after the time of his Mission was expired, and he ascended into Heaven, he sent the Holy Ghost the Comforter to assist them, in planting the Religion he left with them ; bestow'd the Gift of Miracles upon them to confirm it ; and for the better propagation of it he establish'd a Communion and Congregation of Saints, into which all Men may be introduced who repent and have Faith. Lastly, He has left two Seals of the Covenant, *viz.* The Sacraments, in his Church, by which he conveys his Graces and Blessings to us. These, and more, are the wonderful Works of the infinite Goodness and Mercy of God ; which when we reflect upon, we cannot but say with the Psalmist, *What is Man, O Lord ! that thou art mindful of him, &c.* This I think sufficient, to shew how much the *Credenda* of the Christian Religion are for the Honour and

## A DESCRIPTION OF FORMOSA

Glory of God, the universal Happiness of Mankind, and the Good of every Man in particular.

2. The *Agenda*, or Precepts which a Christian ought to practice, are no less for the Honour and Glory of God, &c. That they far excel the Rules of all other Religions there can be no dispute. The Jews indeed have the Decalogue, or Ten Commandments, as well as we ; But how strictly do they interpret them ? And how far has Christ extended them ? The Jews think if they are not Idolaters, or Blasphemers, if they observe the Sabbath by not doing any manner of Work, if they honour Father and Mother, if they do not Murther, Steal, commit Adultery, bear False Witness, or are not Covetous ; if they observe the Ceremonies and Festivals which the Law prescribeth, and abstain from the several Meats it forbiddeth, then they think they have done their Duty, and that God is obliged to give them the promised Reward. But the Precepts of the Christian Religion extend yet farther, as we shall presently shew.

God forbid the Pagan Religion should any ways be compared to the Christian, which is so far from glorifying God, that the Honour which is only due to the Creator it giveth to the Creature, and teacheth Men to worship Idols, the Sun, Moon, and Stars, nay [for fear] the very Devils, and to sacrifice their very Children to them ; it obligeth its Devotees to the utmost Cruelty to their own Bodies, under the Notion of Holiness,



## TRAVELS AND CONVERSION

and Merit ; it allows, even prescribes the Impurity of Polygamy, and other Uncleanness : In a word, instead of bringing Men to that degree of Holiness, without which no Man shall see the Lord, it makes them Reprobates, and throws them into the last degree of Imperfection, condemning all Graces and Vertues whereby we over-rule our Passions as foolish and idle Notions, &c. But least, contrary to my purpose, I should make too great a digression in comparing the Christian Religion to all others, I shall return, and employ the rest of this Section in shewing, that the Christian Religion is not only above all others, but also that it brings a Man to Regeneration and that perfect Holiness, which is the end of his Creation.

If we consider the Precepts of Christianity as the Rules of Human Life, we shall find them the most accurately adapted to our Nature, as ever were made known to the World, no ways contradictory to our Reason, but tend to make mortal Man perfect, even as God is perfect : The greatest Libertines who do not live up to them, yet approve of them. By these Precepts we are taught, First, Our Duty to our Maker, to believe in him, to fear him, to love him above all things ; to trust and depend entirely upon him, to do his Will with all submission ; to worship him with pure Hearts, not with Sacrifices, for he eats not the flesh of Bulls, or drinks the Blood of Goats ; they instruct us how to call upon him, and with

## *A DESCRIPTION OF FORMOSA*

fervent Zeal and Understanding, and unwearied Constancy, to offer up our Petitions to him ; to praise and glorifie his Holy Name for all the Benefits we and all Mankind have received from him since the Creation of the World. These Duties are founded upon the highest and most solid Reason ; and all that believe there is a God must perform them : For whom shall we fear, but him that is Almighty ? Whom shall we love, but infinite Goodness and Loving-kindness it self ? Whom shall we confide in, but him who is able and willing to help us ? To whom shall we submit, and upon whom shall we depend, but upon him who is infinitely wise ? Whose Will shall we do, but his who is just and right ? Shall we worship him with Sacrifices of Beasts, who is an eternal Spirit ? Briefly, since on Earth we petition our Superiours, if we will obtain any Favours from them, and we pay our grateful Acknowledgments for them when received ; infinitely more are we obliged upon all occasions to pray to that God, upon whom our being and well-being depends ; and to offer up our Praise and Thanksgivings to him who hath bestow'd so many Benefits upon us. Thus our Duty to God has not only his Glory for its Object, but our own Good and Welfare also.

Our Duty to our Neighbour gives us the most incomparable Rules for Government, Society, and Friendship ; for it aims at the good of all Men in general, and of every Man in particular ; it



## TRAVELS AND CONVERSION

requires from us Obedience to our Governours and Superiors, even when they unjustly use us, and persecute us ; it teacheth us the greatest Mercy, Love, and Humanity, one to another, obliging us to forgive our bitterest Enemies, and to pray for our Slanderers and Tormenters ; it will not permit us to render evil for evil, but on the contrary commands us to do good to those who treat us injuriously. There is no Friendship so sacred, no Justice so impartial, no Charity so great, no Meekness so exemplary, as that which our blessed Saviour has recommended to us ; wicked Thoughts, much more wicked Deeds, are abhorr'd by his true and genuine Followers, who live in perfect peace and tranquillity one with another.

Our Duty to our selves has the same Object as the two former : It commands us the lowest and most profound Humility, the greatest Meekness and Patience under our Sufferings and Reproaches ; to be content in whatever State of Life it shall please God to call us ; to have an unskaken Faith, unspotted Chastity, and to preserve to the last Moment of our Lives ; to be temperate in Meats and Drinks, and all Recreations ; to follow our Callings with diligence ; it gives a singular Modesty, Simplicity, Gravity, and Sincerity of Heart ; it teacheth us to deny our selves, to despise worldly things, and hunger and thirst after Righteousness ; to husband well the Talent God hath given us ; to follow the

## A DESCRIPTION OF FORMOSA

things that are pure, honest, of good report, and praise-worthy : it commands nothing that is unaccountable, nothing that is base and unbecoming reasonable Creatures ; all our Actions are moderated by it, we ought to be as innocent as Doves, but as wise as Serpents ; we ought to be modest and humble, but not afraid to appear in the defence of Truth ; we ought to do Justice, but not to be unmerciful ; we ought to bear Injuries, but not to be senseless of them ; we must be kind to all Men, but without any Pride or Affectation ; and thus are all Christian Vertues moderated. If what has been said be well consider'd and digested, it will be evident, that the Christian Religion does bring us to the highest degree of Perfection that its possible Human Nature can attain to, and that it tends [infinitely beyond all others] to the Glory and Honour of God, the universal Happiness of Mankind, and the Good of every Man in particular, and consequently is the true Religion.

### SECT. IX

*Of Promises and Rewards, of Woes and Punishments*

HAVING prov'd that the Christian Religion has the true Object of the right Religion, and that the *Credenda* of it were as perfect as could be, and the *Agenda* as Human Nature



## TRAVELS AND CONVERSION

is capable of bearing ; we come now to consider what Promises are made to them who live accordingly, and what Woes and Judgments are denounc'd against the Children of Disobedience. Our Corruption is so great, and our vicious Inclinations so strong, that without a certain belief of future Rewards and Punishments, it would be very difficult for us to walk in the most pleasant Paths of Religion : For how can we conceive a Man should extinguish his violent Passion for a darling Pleasure, had he not sure hopes (by thus mortifying himself to the World) of a more substantial Good, and of avoiding an everlasting Misery ?

Whether we consider these Rewards in respect to God, or regard to our own Souls, they are far more glorious and adapt than what any other Religion affords. What others have feigned to encourage Men to do good, is indeed not a little enticing, but yet it is directly contrary to the Nature of God, and our Souls ; for instance : Their Notions of Metempsychosis, or the Transmigration of the Soul into another Body, more noble or ignoble ; delightful charming Places ; Riches ; Plurality of Women, &c. which can never agree with the Eternal Almighty God, neither with our reasonable Souls, they are Spirits which can never be satisfied with temporal things, they came from God, and naturally desire to return to him, no Pleasure can sufficiently content them, but the infinite Happiness of

### *A DESCRIPTION OF FORMOSA*

enjoying their Creator. 2. Our Bodies have their part in these Promises as well as our Souls : For is it not just, that the Body which has accompanied the Soul through many Trials and Afflictions for the sake of God, should share in its Rewards also ? Is it not reasonable, that the Body which has been depriv'd of so many Lusts and Pleasures, should, with the Soul, be Partaker of eternal Happiness ? The Resurrection of the Body must therefore be a great Consolation to us ; our Saviour proved it to the Jews, out of the Books of the Law and the Prophets, he laid the Foundation of this Truth, and we are sure our Faith is not vain, since he is risen from the dead. To say, that the scatter'd Particles of our dissolv'd Bodies cannot be collected again, is an Objection so weak, that it deserves not an Answer ; for certainly the Almighty Creator of Man out of nothing, cannot only restore him to his former State after his dissolution, but endue him also with a perfect Understanding, and a perpetual Vigour, &c. We see then these Rewards are not such sensual Banquets as the Jews vulgarly believe ; nor such a Fool's Paradise, a plurality of Women, as the *Turks* expect ; nor the Wandrings of the Soul from Body to another, as the Heathens dream ; but it is an infinite Spiritual Happiness we are promised, the greatest our Heart can wish, or that a created Being is capable of, we shall enjoy the Beatific Vision, God will dwell in us, we shall praise him with joyful



## TRAVELS AND CONVERSION

Hallelujahs for ever and ever ; we shall be free from Hunger and Thirst, from all Doubtfulness of Thought, Sorrow, Pain, and Death ; in short, we shall be perfectly happy, for we shall live in the Lord, and he in us. When we seriously consider this, we shall be ready to part with everything, even our Lives, for eternal Salvation ; such perfection of Bliss will make all the Righteous (with St. *Paul*) most earnestly desirous to leave this World of Sin and Miseries, and to be dissolv'd to be with Christ ; the Apostle experimentally knew what this Happiness was, when he thus explain'd it to the *Corinthians*, *Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man to conceive, the things which God hath prepared for them that love him.* We shall now briefly consider the Woes and Punishments.

As God hath promised such great and glorious Rewards to them that love him, and are obedient to his Commands, so he hath pronounced most terrible Woes and Judgments against them that act the contrary : Is it not reasonable to think, that God who is merciful to the Righteous, should be just to the Wicked and the Impenitent ? And if the Rewards of the Good are inexpressible, must not the Punishments of those who die in their Sins be the utmost Misery ? I should be too tedious if I repeated here all the Expressions used in Holy Scripture, to make us sensible of the miserable State of

## *A DESCRIPTION OF FORMOSA*

the Damned ; I shall therefore make some Reflections on what has been said, and so conclude this Section.

1. The belief of these Woes and Torments deterreth us from committing Sin, and quickens us to Repentance and a holy Life : For no Man can hope for eternal Life, but by doing the Will of God ; everlasting Flames must be his Portion, who dies without Repentance.

2. It breeds a dread and fear in us of the great and jealous God, a God that will not be mocked ; it teacheth us to tremble at his Word, to consider his infinite Justice, and the fierceness of his Wrath.

3. We are hereby taught to put a true Value upon the Work of our Redemption, for if we believe not an Eternity of Torments, we can never sufficiently esteem the Ransom Christ paid for us ; whereas he who reflects upon the Glories he had lost, and the infinite Misery he had deserv'd, cannot but be most thankful for so plenteous a Redemption.

The belief that God has laid up glorious Rewards for those that love him, is useful,

1. To wean our Affections and Desires from the Pleasures of this Life, to create in us a contempt of this World, and to teach us to prefer Heaven before all things.

2. It encourageth us to take up the Cross of Christ, and willingly and cheerfully to suffer all Afflictions for his Namesake, assuring us in the



## TRAVELS AND CONVERSION

Words of the Apostle St. Paul, *That the Sufferings of this present time are not to be compared with the Glory that shall be reveal'd.*

### SECT. X

*Several other Proofs for the Christian Religion*

**M**Y Guide having thus proved the Truth of the Christian Religion by its Evidences and its Object, he gave me some other Arguments to confirm me, which are not of a little value. I shall contract them as much as I can.

1. As the Jews own that there was a Messiah promised, so they cannot deny but that they crucified a Man whose Name was *Jesus*, in whom we find all that's foretold of the Messiah in the Old Testament fulfilled; as, that he should be born of a Virgin, in the City of *Bethlehem*, of the Tribe of *Judah*, and of the Posterity of *David*; that he should begin to preach in *Galilee*, do many Miracles, be the Saviour not only of the Jews but the Gentiles also, that he should establish the Worship of one true God, and destroy that of Idols and false Gods; that he should be betray'd, and sold for Thirty Pieces of Silver, the Time, Manner, and Circumstances of his Sufferings and Death; the very parting his Garment, the Scoffs of the Multitude, his Behaviour, last Words, the exempting his Bones

## A DESCRIPTION OF FORMOSA

from being broken, his honourable Burial, his Resurrection, &c. All that was predicted and prefigur'd of old, was accomplish'd in him, so that undoubtedly this Jesus is the Christ, and his Religion came from God.

2. My Guide noted to me the extraordinary manner how these Prophecies were fulfilled ; of which take two or three Examples : Is it not wonderful, that he who had so many Enemies, should be betrayed by one of his own Disciples ; that he should be condemn'd to Death whom the Judge declared innocent ; that he who had oftentimes escaped being stoned, should at last be crucified ; and yet had he been guilty of what he was accused, by the Law of the Country, he ought to have been stoned ; that he who was crucified (which was a *Roman* and not a *Jewish* Punishment) should be so honourably buried ; that none of his Bones should be broken, tho' it was the Custom to break the Bones of the Crucified, and it was then practis'd upon the two Thieves ? &c. These things are so surprising, that we cannot sufficiently admire and adore the infinite Wisdom of God, who in his Son Jesus has fulfilled whatever was foretold of the Messias.

3. The fulfilling of Christ's Prophecies against the Jews, their Temple and City : For in the time foretold by our Saviour, the *Romans*, under their Emperor *Titus*, did conquer the City, demolish'd the Temple, &c. and ever since that



## TRAVELS AND CONVERSION

time the Jews have been dispers'd over the whole Earth, and never since have had any Power of Government.

4. The wonderful progress of the Apostles and their Successors, in propagating the Christian Religion. This Argument will be no advantage to the *Mahometans*, for their Opinions were propagated by other Methods. And here 1. Let us consider the Author and Preachers of the Christian Religion. 2. The Religion itself. 3. The Manner of its propagation.

1. The Author of the Christian Religion was *Jesus*, the Son of a poor Virgin, and the reputed Son of a Carpenter, his Birth in a Stable at *Bethlehem*, his Education in *Galilæa*, his Sufferings, and ignominious Death on the Cross amongst Malefactors ; these are greater Hindrances than Helps to the spreading of Christ's Doctrines ; but notwithstanding so mightily grew the Word of Christ, and prevail'd, that it threw down all Superstition and false Religion ; which it could never have done, had not the Power of Almighty God went along with it. The Preachers of the Gospel were not Princes of great Wealth and Authority, but poor Tradesmen ; they were not Men of great Learning, educated in famous Universities, but mean obscure *Galileans*, Men of Peace and Humility, they were very unlikely to do any notable things, since they wanted worldly Wisdom and Power to gain them Reputation and Authority. This is the true Character

## A DESCRIPTION OF FORMOSA

of the Primitive Preachers of the Gospel. These Men therefore by their own Cunning and Strength, could never have been able to baffle the Wisdom of the *Greeks*, the Power of the *Romans*, the Malice of the *Jews*, and the Obstinacy of *Idolaters* ; we may as easily believe that a Sheep could worry a hundred ravenous Wolves, as that these Men should have prevail'd against so many Obstacles of Men and Devils, and persuaded the World to forsake their old Way of Worship, and to believe in Christ crucified : We must then conclude, that since they have done all this, the Omnipotent God assisted them ; it must necessarily be an infinite Power, that by such weak obscure Men could bring such mighty Things to pass.

2. As to the Religion it self, altho' as we have already prov'd, it is the most excellent and perfect of all, yet it had several Articles of Faith, and Rules of Practice, that were as so many Stumbling-blocks to the Heathen ; among the former, is the Creation of the World, which surely was strange Doctrine to them who believ'd *Ex nihilo nihil fit*, i.e. Out of nothing can be made nothing ; they that had hitherto believed there were many Gods, could not easily be persuaded there is but one. The Doctrines of the Trinity in Unity, and the Unity in Trinity, and of the Resurrection of Bodies, seem'd very absurd at *Rome* and *Athens* ; and yet all these Doctrines as strange and disagreeable as they appear'd, were



## TRAVELS AND CONVERSION

received in these places, which could never have been, had not God's miraculous Providence given such wonderful Success : And had not the same Power attended the Preaching the Rules of Practice, the corrupt World had never receiv'd them ; for the Gospel commands us to deny all Ungodliness, and to live righteously, godly, and soberly ; it forbids not only evil Actions, but evil Thoughts also ; it is so far from permitting us to do Injuries, that it will not allow us Vengeance for those offer'd to us ; not only Adultery, but even impure Imaginations are forbidden by it, &c. But it will seem yet more strange, if we consider,

3. The Manner of the first propagation of the Gospel : It owes not its Success to the Eloquence or Rhetorick of the Apostles, they were illiterate ignorant Men, and understood no more of School-Learning, than one born blind does of Colours ; their Birth and Fortune were mean and obscure, they never assisted in Senates, or in the Councils of Princes ; they were not great Lawyers, able to defend any Cause ; in short, they had no bright Qualifications to recommend them to the Princes of the World ; under these heavy Disadvantages they propagated the Christian Religion to a wicked, perverse, and powerful Generation. St. *Paul* indeed was a Learned Man, and had all the Benefits of a Generous Education, nevertheless he tells us, that *he determin'd to know nothing but Jesus Christ and*

## A DESCRIPTION OF FORMOSA

*him crucified ; and that neither his speech, nor his preaching, was with the enticing words of man's wisdom.* So that the Success of the Christian Religion is still owing to the Power of God alone.

War, and the Arm of Flesh, by which *Mahomet* propagated his Opinions, had no share in the advancement of the Gospel ; the Jew nor the Gentile need not be afraid of the Sword of the Apostles, for they were forbidden all Violence and Cruelty, their Master did not send them out as Beasts of Prey, but like Sheep in the midst of Wolves, he was the Master of Peace, and they his Servants, and therefore they came not to denounce War, but to bring Peace and Glad-Tidings, and to persuade the Soldier to sheath his Sword : Princes and States, instead of protecting them, use them cruelly, and persecuted them from City to City, and yet they had no other Armour but Faith in Jesus Christ, nor any Sword but that of the Word of God, and with these they overcame the Nations, and brought them under the Obedience of the Gospel. The continual Sufferings, Tribulations, Afflictions, and Persecutions, which the Apostles and their Proselytes were exposed to, one would think should very much hinder the spreading of the Doctrine they preach'd ; Prayers and Tears were the only Weapons, they used, and yet the Blood of the Martyrs was that fruitful Seed of the Church, so that Thousands daily embrac'd Christianity. This wonderful Progress of it my Guide laid



## TRAVELS AND CONVERSION

before me, as one Argument, that it is the only true Religion : He urged many more than what I have mention'd, as the Resurrection and Ascension of Christ, his sending the Holy Ghost to his Apostles, the wonderful Gifts they receiv'd by it, of speaking all Languages ; working Miracles, &c. But I need not mention any more, being convinc'd that every reasonable Man (if he considereth what has been said) must confess, that the Christian Religion excels all others in its Evidences, Object, Matters of Faith, Precepts, Rewards and Punishments, and that it comes from God, and is the only true Religion.

I shall, in the last place, proceed to tell you the Objections I brought against the Christian Religion, and the Answers my good Guide made to them.

### SECT. XI

*The Objections I made against the Christian Religion, with their Solutions*

THE Arguments I brought against the Existence of a God, his Attributes, and the Necessity of a reveal'd Religion were so weak, that they are not worth mentioning ; they were only the common Opinions of my Country-men, and my Guide answer'd them so clearly that I could make no manner of Reply :

## A DESCRIPTION OF FORMOSA

So that the first Objection that seem'd to have any force was this :

*Object.* 1. How can I now be certain, that what the Evangelists and Apostles assert is Truth ; for they might impose upon us, and write things which never were perform'd.

*Answer.* To this my Guide answer'd : 1. That he suppos'd the Divine Writers were able to tell us the Truth, and to give us a true and perfect History of the Life and Death of the Blessed JESUS. 2. That they were very willing to do so. No Man can doubt that they were able to speak the truth ; for they did not write the History of Things which happen'd in Ages past, and long before they were born, or of what was done in remote Parts of the World : But the things they deliver down to us they saw with their own Eyes, heard with their own Ears, and felt with their own Hands, &c. as the Apostle St. *John* observes. Most of these Writers were constant Attendants on our Saviour, from his first preaching to the end of his Life ; so that if they publish'd any Untruths, we must attribute them rather to their Designs and Intentions to impose upon us, than their Ignorance : But by the following Considerations it will appear, they were willing as well as able to tell us the naked Truth.

1. It cannot be imagin'd they could forge the History of the Life of Christ ; How could poor Fisher-men, ignorant Mechanicks, Men without



## TRAVELS AND CONVERSION

Learning, contrive such a Fiction as should in all respects so exactly agree?

2. Supposing they had been cunning Sophisters, and subtle enough to invent such a History, could they have the Face to undertake such a Design, and impose such a Forgery on the World, when there were multitudes of living Witnesses (and those their implacable Enemies) to contradict them? If these Writers had been found Liars, they would soon have been detected and carried before the Magistrate, and punish'd according to their Deserts; besides, it was the Interest and Resolution of those Magistrates to hinder the propagation of that Doctrine, whose Author they had with the utmost Malice and Aversion persecuted even unto Death.

3. These Writers were godly, righteous, and sober Men; they have confess'd their own Faults publicly which before were unknown to us, as their slowness in believing, their Disputes about preheminance, their leaving and forsaking their Lord and Master, &c. and consequently they cannot be thought guilty of this wicked design.

4. And lastly, For what end should they thus delude us? What advantage could they expect by so doing? Not Honour and Glory, for they were continually revil'd and derided as Fools and Mad-men; not Riches, or any other Temporal Benefit, for the Gospel they preach'd, taught them to renounce all and follow Christ,

## *A DESCRIPTION OF FORMOSA*

and accordingly their Reputation, Goods, and Lives, were daily in danger, they were hurried from one place to another, as Rebels and Blasphemers, they were persecuted and tormented, and at last suffer'd the cruellest Deaths that Malice could invent. Impostors would never have submitted to such Trials. Is it possible for Men joyfully, and with alacrity to undergo all manner of Racks and Tortures for the sake of a Religion they knew to be false, especially when they might have been crown'd with Honours and Preferments had they deny'd it? These things well consider'd, we cannot but believe the Divine Writers were true and faithful Historians.

*Object.* 2. How can I be sure that the Books we now have of the New Testament, are the same the Evangelists and the Apostles penn'd, and that in Succession of Time they have not been changed and altered?

*Ans.* 1. He answer'd me, That the vast Numbers of these Books which have been dispers'd thro' the whole World, and translated almost into all Languages, their still bearing the Names of the same Authors, and the agreement of the different Versions, plainly prove, they have been always the same; neither can it be conceiv'd that distant Nations that scarce ever had any Commerce or Correspondence with each other, should all conspire in the same Cheat, and alter the Holy Writings.

2. Since there are such Divisions, and so many



## TRAVELS AND CONVERSION

Sects amongst the Christians, had either of them added or diminish'd any thing in favour of their own Opinions, the rest would have done the like ; but it appears thro' all Ages the Bible has been appeal'd to by all Parties. This satisfied me, that the Holy Scripture is now the same as was generally given to us.

*Object.* 3. I objected against the Miracles of the Christian Religion, as not sufficient to denominate it the true Religion ; for the Jewish, and some of the Pagan Religions, have been establish'd by Miracles ; so that were Miracles sufficient, all these Religions would be true ; which is contrary to what has elsewhere been asserted.

*Answ.* 1. Miracles are not alone a sufficient Proof of the true Religion, but only a Confirmation of it (as we have before observ'd) ; if therefore they are not agreeable to the Doctrine and Precepts of the true Religion they will be of very little value.

2. The Wonders done by the Pagans have not the three Conditions of a true Miracle ; *viz.* 1. He that does the Miracle must know it, and be willing to do it. 2. It must exceed all Art and Natural Power. 3. It must be certainly perform'd and come to pass. But the Wonders these Pagan Prophets are reported to have done, was only the foretelling the Calamities that should befall their Country ; their Predictions did not exceed the Knowledge of Natural

## A DESCRIPTION OF FORMOSA

Philosophers, they only told you of the probability of Thunders, Lightnings, Earthquakes, and other Effects of Natural Causes. Lastly, There is no certainty that these things happened according to the Times they mention'd ; for the *Farhabadiond*, or the Pagans Book of their Law, in which these Wonders are recorded, is so carefully kept by their Priests, that no Man else is suffer'd to read it, if he were able. These Wonders therefore of the Pagans wanting the three necessary Conditions, cannot properly be called Miracles ; but those done by our Saviour I have abundantly proved to have these three Conditions, and consequently were true Miracles.

*Object.* 4. If you will not believe the Wonders or Miracles that were done by the Pagans, at least you will give credit to what I my self have seen, *viz.* That our God appears in a bodily visible Shape in our Temple ; for instance, if he be angry with us, he appears in the form of a Lion ; but if well pleased, in the shape of a Bull or a Ram ; in a few Hours sometimes he changes his Shape, and in the same Day he is seen angry and pleas'd by all that are in the Temple.

*Answ.* 1. It is beneath the Majesty of the Supreme Being to appear, and that frequently, in the shape of such wild and ravenous Creatures, as a Lion, &c.

2. This seems rather to be a Cheat of the Priests, for they change the Scene and shut up



## TRAVELS AND CONVERSION

the place, whilst one Beast is led back, and another brought from his Den to be shewn to the People. 2. They will not suffer any of the Congregation to come near it, but if it were the Almighty God that thus changes himself, he would not do it privately, but publickly before all the People. So that before a Man can believe this, he must see a Cloud of Miracles to conform it.

*Object.* 5. I replied : For the same Reason I may deny the Resurrection of Christ ; for if he really rose from the Dead, why did he not appear to his Enemies ? But since he only was seen by his Disciples, I may, with the Jews say, that they came by Night and stole him away, and then gave out that he was risen from the dead. So that this Miracle wants other Miracles to confirm it.

*Answ.* 1. The Apostles did many Miracles in Confirmation of it ; for when they raised the Dead, or cured the Sick, &c. it was always in the Name of Jesus Christ, whom God hath raised from the Dead.

*Answ.* 2. We may as well ask why God did not translate the Enemies of Christ into Heaven, and shew him sitting at his Right-hand : for I am confident, had the Jews seen him after his Resurrection, they would have said, as upon another occasion, it is a Spirit, an Apparition, or something like it : For if they believ'd not the innumerable Miracles that Christ did before his Crucifixion, they would never have been con-

## A DESCRIPTION OF FORMOSA

vinc'd that he was the Messias, tho' they had seen him after his Resurrection.

*Ans.* 3. That Assertion of the stupid Jews, That his Disciples took away his Body, will appear most absurd, if we consider the following Circumstances of his Death and Resurrection ; the Jews themselves deny not Christ's Death and Burial, and that his Sepulchre was strongly guarded by Soldiers ; but they say, whilst these Soldiers slept, his Disciples came and stole him away : But we must think it impossible for them to attempt so bold an Action, for when our Saviour was betray'd, his Disciples were struck with such fear, that they all ran away, and left their Lord in the hands of his Murtherers ; even St. *Peter*, who was the most forward Zealot of them all, and said, *Tho' all should be offended yet will not I, tho' I should die with thee, yet I will not deny thee in any wise* : Nevertheless fear made St. *Peter* fly, and thrice deny his Master. But supposing the Disciples recovered from their fear and surprize, and that they courageously attempted to take away his Body, how can we imagine the whole Company of Soldiers slept at the same time, without setting one vigilant Centinel ? But yet granting they did all sleep together, how was it possible the Disciples should know at what Hour the Soldiers were all asleep ? Let us suppose they knew this also, how could they roll away the great Stone, enter into the Sepulchre, and take away the Body, &c. without



## TRAVELS AND CONVERSION

making noise enough to awake one Soldier? But again, supposing hitherto they did all softly and secretly, yet they must do every thing hastily for fear of being apprehended; but on the contrary, there was no Disorder, no Confusion, the Grave-Cloaths in which the precious Body was wrapp'd, were decently folded up, and laid in one place, and the Napkin that was about his Head in another; which shews it was done with a Presence of Mind, and deliberately. Granting still, that the Disciples did carry away the Body, why did not the Jews accuse them before the Magistrates, who certainly would have condemn'd them to Death, could it have been prov'd against them? And supposing the Soldiers had slept whilst the Body was stollen, why did not these Soldiers suffer Death, according to the Laws of both Jews and *Romans*? Lastly, The Assertion of the Jews plainly contradicts it self; for if the Soldiers were awake, why did they not hinder the Disciples from taking away the Body? But if they were asleep, how can they tell which way it was taken, or who did it? Thus you may see the Stupidity, Partiality, and Unbelief of the Jews, who give Credit to the Miracles of *Moses*, and the Prophets, for which they had only History and Tradition; and yet would not believe the Miracles of Jesus Christ of which they every Day were Eye-witnesses.

*Object.* 6. 'Tis probable that the Devil can

## A DESCRIPTION OF FORMOSA

do such Miracles as Christ did, how then shall I certainly know, whether Christ did them by the Power of God, or of the Devil?

*Ans.* 'Tis true indeed, that we do not well know how far the Power of Satan extends; but this we are certain of, if he could work all the Miracles that Christ did, he could not do them for the same end, *viz.* for confirming the true Religion, which wholly destroys the Empire of the Devil, and commands nothing but what is for the Glory of God, and the Good of Mankind; the Devil is too great an Enemy of both, to do the least thing for the honour or good of either: If then we suppose the Devil can work any great Miracles, those of the Pagan Religion must be attributed to him; for that Religion is far more agreeable to the Nature of the Devil, than to the Attributes of our Almighty Creator, as may appear by its Precepts, commanding the Sacrifice of Infants, the Worship of the Sun, Moon, and Stars, and even of the Devil himself, and many other Absurdities, contrary to the very Essence of a God.

*Object.* 7. Christ did acknowledge the Miracles of *Moses*, as wrought by the Power of God, why then did he abolish his Religion and Law?

*Ans.* We grant that Christ did acknowledge the Miracles of *Moses*, and therefore he did not pretend to condemn the Law; for he assures us, *he came not to destroy the Law, but to fulfil it*: So that he only abrogated those Rites and



## TRAVELS AND CONVERSION

Ceremonies which were not needful for the future : The very Covenant God made with the Jews proves, that the time would come that they should be abolish'd ; and he did not condemn them as false and contrary to the Nature of God, but only as imperfect, and wanting that full accomplishment which came by Jesus Christ, who has taught us not to worship God with Sacrifices, Incense, Burnt-offerings, &c. *but in Spirit and in Truth.*

*Object.* 8. Why has not Christ left to his Church a continual Power of working Miracles ?

*Ans<sup>w</sup>.* We are not to be too busie in enquiring into the Secrets of the Almighty ; 'tis sufficient for us that it is his Will ; we ought to be satisfy'd and thankful that he shew'd his Omnipotency in confirming the Holy Religion he was pleas'd to reveal ; but since the time of its Infancy is past, and the Church is so propagated and establish'd, God needs not do any more Miracles, for the Gates of Hell shall not prevail against it.

These were the chief Arguments which I brought against the Miracles of the Christian Religion, to which having receiv'd satisfactory Answers ; in the next place I opposed the Great Work of Redemption, and asked first,

*Object.* 9. Since God had determin'd to redeem Mankind from their Sins by the Sufferings of his only Son, why did he not send him sooner into the World, or rather immediately after the Fall of *Adam*, that those who lived

## A DESCRIPTION OF FORMOSA

between *Adam* and Christ might have been Partakers of this Deliverance and Salvation?

*Answ.* 1. Supposing you should ask why God did not create the World sooner? And neither I nor any else can give you a Reason; this does not destroy the Evidence of the Creation: So if I am not able to assign the Cause why God did not send his Son earlier into the World, this does not invalidate the Efficacy of our Redemption; all that can be said to it is, that the infinite Wisdom of God made choice of this fulness of time, and thought it more convenient than any other.

*Answ.* 2. Tho' Jesus Christ came into the World some Thousands of Years after the Sin of *Adam*, yet those that died before his Nativity, were Partakers of the Benefits of his Redemption as well as we, provided they lived according to the Knowledge God had given them.

*Object.* 10. Could not God have deliver'd us from our Sins by any other way, than by the Death of his only Son?

*Answ.* 1. Nothing less it seems could satisfy his Justice; for we had offended an infinite God, and consequently our Sins were of infinite magnitude, so that nothing could make an infinite Attonement, but a Sacrifice of infinite Value, even his only Son Jesus.

*Answ.* 2. Had there been any other means to satisfy our angry God, and he had accepted one way, you would have said why is God pleas'd



## TRAVELS AND CONVERSION

this way rather than another ; so that if this Method of arguing be allow'd, God would be oblig'd to act according to every Man's Humour and foolish Capricio's.

*Answ.* 3. You may as well ask, why God did not create Men as perfect as the blessed Angels, and free from Sin ; for this he could do, if his infinite Wisdom had thought fit, and then we should not have stood in need of a Redeemer.

*Answ.* 4. The All-knowing God has taken such Methods as he thought proper to manifest his Justice, Goodness, Mercy, &c. but his Ways are incomprehensible ; so that we are obliged submissively to admire his infallible Government, who desires not the Death of sinful Man, but rather that he should turn from his Wickedness and live. Must we not pay as great Duty and Deference to the King of Kings, as to our earthly Sovereign ? Shall a poor ignorant Subject condemn his Prince, who has always approv'd himself a tender Father of his Country ? Shall he, I say, censure the Actions of his Governour, because he cannot conceive the Political Reasons for them ? As for instance, How many Subjects of *France* condemn'd the *French* King for concluding the Peace at *Reswyck* ; they knew indeed he was an ambitious Prince, and thought he would never make a Peace, if he had not a prospect of some great advantage by it, yet they condemn'd him, because they could not imagine the Reason for his so doing, which he has now told the World,

## A DESCRIPTION OF FORMOSA

was to acquire the Crown of *Spain*, for his Grandson. If then a Subject ought to be obedient to, and not to criticize upon his Governours, tho' he understands not the secret Springs of State ; much more ought we humbly to submit to God, tho' his ways are past finding out.

*Object.* 11. Christ could not pay that infinite Satisfaction which you say the Sin of *Adam* requir'd ; because as God he could not suffer, much less could he die ; and as Man he was mortal, and therefore his Sufferings and Death were not a sufficient Ransom alone to satisfie the infinite Justice of God, and attone for the Sins of all Mankind.

*Answ.* 1. The meritorius Death and Passion of Christ might be doubly satisfactory. 1. In regard to God's Holy Will, which requir'd nothing more for the deliverance of us all, but has been fully appeas'd by that Victim only ; God sure might declare which way he would be satisfied ; and if in the Old Testament the Sacrifices of Beasts were sufficient to expiate the Crimes of particular Offenders, much more can the Sacrifices of the Son of God attone for the Sins of the whole World. 2. In regard to the Dignity of Christ's Person, who is God above all, blessed for ever ; for tho' he suffer'd only in his Manhood, yet because that Human Nature was hypostatically joyned to the Godhead, we may affirm, that the everlasting Son of God suffer'd all that the Humanity of Christ endured for us.



## TRAVELS AND CONVERSION

*Answ.* 2. Considering Christ as a Man, his Person so infinitely excell'd all others, that the Sacrifice of it was an infinite Attonement for our Sins. He was conceiv'd by the Holy Ghost, made Man in the highest perfection, call'd the Son of God, and predestinated by the Father to be our Redeemer. To this let us joyn the Power he had to work Miracles, and the Miracles likewise the Father did to shew he was his beloved Son in whom he was well pleased, and then we shall confess his Person was most excellent, even beyond expression, and must give the greatest value to his Sufferings; for if the Captivity of a Prince be sufficient to ransom all his Subjects, much more may the Death of Christ attone for the Sins of all Mankind.

*Object.* 12. God could never satisfie his own Justice by giving his Son for our Redemption, for he then would satisfie himself by himself, which is as absurd as for a Creditor to pay himself out of his own Money.

*Answ.* 1. If this be granted, not only the Efficacy of all the Sacrifices that ever were offer'd must be destroyed, but even the Worship of God would cease; for we cannot offer any thing but what entirely depends upon him.

*Answ.* 2. We must consider, that in the great Works of our Creation and Redemption, God acted not only by one of his Attributes, but by the Harmony of them all. As for example: Supposing there had been a Man so excellently

## A DESCRIPTION OF FORMOSA

perfect, and so little depending upon God, that he could have paid the infinite Ransom for all Mankind, 'tis true God by accepting him would have acted agreeable to his Justice, but not to his Mercy, Goodness, &c. for God would not have shewn his Mercy by accepting a Sacrifice proportionable to the Transgression ; but now he has shewn his Love, Goodness, and Mercy to us by giving his own Son to be a Propitiation for us, as he has satisfied his Justice by Christ's Sufferings and violent Death.

*Object.* 13. To whom then was the Price of our Redemption paid ?

*Ans.* To God the Father, whose eternal Wrath we had deserved, by sinning against his infinite Majesty.

*Object.* 14. But God the Father gave us the Redeemer.

*Ans.* Yes : But tho' God sent him into the World, yet it was necessary he should suffer and die for our Redemption ; and as this great Work was God's gracious and willing acceptance of his Sufferings, so there was something particularly for the Man Christ Jesus to do for us, *viz.* That he who could have commanded more than twelve Legions of Angels, should meekly submit and offer himself a Sacrifice for the Sins of the whole World ; this inestimable Offering God was well pleas'd to accept, and to blot out all our Offences for the sake of it. And thus the great Work of Redemption was finished.



## TRAVELS AND CONVERSION

*Object.* 15. If the sacrificing of Children by the Pagans, seems so very unnatural, surely the Death and Passion of Christ shew much more Cruelty ; it is harder therefore for me to believe, that God should require the Sacrifice of his only Son, than of some thousands of Infants.

*Answe.* We will not positively affirm, that the sacrificing of Children is always unjust and cruel, for if there be any Cruelty in so doing, it is against the very Being of a God ; an Example of which we have seen in *Abraham*, who would never so cheerfully have attempted to sacrifice his Son *Isaac*, had he thought it contrary to the Attributes of God ; And as to the Sacrifice of the Son of God, the Father did not act against his Justice by accepting it : For the better understanding of which let us consider, 1. That Injustice is a voluntary depriving another of what we are neither willing nor able to make restitution ; so then God was neither unjust nor cruel, by giving his Son once to die for us, since he the third Day after rais'd him from the Dead, and gave him a Life far more glorious than that he had before ; God has amply rewarded the Sufferings of his Son's Human Nature, by taking him into Heaven, and placing him at his own Right-hand for evermore. 2. Christ offer'd his Life as a Ransom for us, and to be a Mediator between God and Man, so there could be no Injustice or Cruelty in the Father's accepting what the Son voluntarily offer'd ; on the con-

## A DESCRIPTION OF FORMOSA

trary, had not God accepted the full Satisfaction which his Son offer'd, we should have more pretence to charge him with Cruelty and Injustice, for we must condemn that Creditor as cruel and unjust, who will not accept the Money his Debtor is not able to pay when it is offer'd to him by some other charitable and generous Man.

*Object.* 16. Why did God require the Sacrifice of his only Son, when he had forbidden the Jews to offer Human Sacrifices?

*Ans.* 1. When God commanded the Jews not to sacrifice their Children, he did not eternally oblige himself never to require (upon the most extraordinary occasion especially) any such Sacrifice; as we noted before in the Example of *Isaac*.

*Ans.* 2. God did not command the Jews to crucifie Jesus Christ, he only permitted him to fall into the hands of malicious and sinful Men, and Christ, like a Lamb dumb before his Shearers, open'd not his Mouth, against his Murtherers; but tho' the Jews thro' Malice and Envy condemn'd our Saviour, nevertheless we may readily believe, that God the Father accepted his Death as an expiatory Sacrifice for the Sins of the whole World.

*Object.* 17. But the Sin of *Adam* and his depraved Posterity, is only a Disobedience to God's Commands, so that Christ by his perfect Obedience might atone for these Transgressions, and therefore it was not absolutely necessary he should suffer and die for our Redemption.



## TRAVELS AND CONVERSION

*Answ.* 1. Supposing God could have taken an easier way for our Deliverance, must we condemn him because he took this? Christ with a Word could cure all Diseases, shall he then that is born blind murmur against him for putting Clay and Spittle upon his Eyes, and sending him to wash in the Pool of *Siloam*?

*Answ.* 2. He that thinks the Sin of *Adam* was Disobedience only, is mistaken; for his Sin was threefold: 1. He was guilty of Infidelity, because he believ'd the Serpent rather than God. 2. Of Ambition, when he thought to be like God. 3. Of Disobedience, in eating the forbidden Fruit.

*Answ.* 3. Lastly, He is mistaken also, who thinks the sinless Life of Christ was the complete and necessary Satisfaction for the complicated Sin of *Adam*; the Satisfaction chiefly answereth the Penalty God Almighty threaten'd *Adam* with; which Punishment was Death, and Christ has obtain'd our Pardon by laying down his Life for us.

*Object.* 18. *Adam* was threatned with Death, by which I understand eternal Death: But has Christ suffered eternal Death?

*Answ.* Christ did not suffer the eternal Punishment we deserved, but his Agony and Bloody Passion were most severe and painful, his Death cursed, and he perfectly innocent; so that altho' we have deserv'd everlasting Death, yet God was pleas'd to accept the Sufferings

## A DESCRIPTION OF FORMOSA

which our Saviour for our sakes willingly submitted to ; this Sacrifice has made an Atonement for our Sins, and we are again receiv'd into God's Favour, so that Christ may properly be said to have died, ἀντὶ ὑμῶν, that is for us.

*Object.* 19. It is strange to me that Christ, who as a Man was adorn'd with all Vertues in perfection, and who voluntarily offer'd himself to die for us, should not bear his Sufferings with as much Joy and Courage as many of the Martyrs are reported to do ; but he said his Soul was troubled even unto Death, his Anguish was so great that he sweat Drops of Blood, and prayed three times to his Father, that *this Cup might pass away* ; and lastly, upon the Cross he cry'd out, saying, *My God, my God, why hast thou forsaken me ?*

*Answ.* 1. We need not take for granted all that is contain'd in the Books of Martyrs, some things therein perhaps were written purposely to encourage the Christians in Times of Persecution, and to exhort them to imitate the Vertue and Constancy of these Martyrs.

*Answ.* 2. These Martyrs exerted their Courage, and subdued their Passions in public, that they might the better remove the Fears of the remaining Confessors, but its probable in their Confinement and private Retirements they felt themselves to be but Men.

*Answ.* 3. If all be true that the Writers of these Books have said, it must be attributed to the



## TRAVELS AND CONVERSION

Operation of God's Holy Spirit, who gave them such an undaunted Courage, and an assured hope that they should receive everlasting Glory. But God permitted his Son to be more troubled under his intense Sufferings; 1. Because if one of us should be expos'd to such Trials for Christ's sake, and this Man should shrink and tremble at the approach of Torments and Death, instead of shewing that Cheerfulness and Presence of Mind which the Primitive Martyrs did, he should not therefore think his Death unacceptable to God, for it certainly would be grateful to God, if he (according to the Example of Christ) meekly submitted to his Holy Will. 2. That Christ's Sufferings and Death might be of greater value. Lastly, That Christ might be our Helper and Defender, that he who was tempted, suffered, and died, may be the more ready to assist and comfort us in all our Trials and Afflictions.

These and the like Objections I made against the Work of Redemption, which being answer'd by my Guide, I began in the last place to attack the Mysteries of the Christian Religion with the following Arguments,

*Object.* 20. We have hitherto spoke of Christ and the Holy Ghost as two distinct Persons in the Godhead, and the Christian Religion obligeth us to believe the Mystery of the Trinity in Unity, and Unity in Trinity, and that the Second Person in the Trinity came into the World, and took our Nature upon him, &c. all which are Mysteries

## *A DESCRIPTION OF FORMOSA*

indeed to me, and seem contrary to my Reason, and the Nature of God.

*Answ.* We must not confound what is above Reason with that which is contrary to Reason : We now by Experience know many things which at first seem'd above our Reason. One or two familiar Instances will make this Matter clear : Suppose a Man born in a very cold Climate, should go into a hot Country, where the Natives never saw Snow or Ice, and should tell them, That where he was born, the Water, at a certain Season of the Year, was so hard that a Horse can run over it ; these People would say, It is against Reason, and contrary to the Nature of Water to grow hard ; and therefore because neither Reason nor Experience taught them otherwise, they would conclude the Traveller had a mind to impose upon them : But if these Inhabitants were persuaded he was a faithful honest Man, and said he saw it with his own Eyes, and would not tell a Lye for the greatest advantage, then certainly they would believe it upon his Testimony, tho' they could not conceive how such a thing should be. Another Instance is the use of the Loadstone ; the first that found it out was surely contradicted, some perhaps believ'd him upon his Word, some doubted, and others utterly deny'd the possibility of it ; but Experience having convinc'd us, now no Body in these Parts disputeth it, tho' we cannot conceive the Reason for it ; the wisest Philosophers have enquir'd



## TRAVELS AND CONVERSION

into the Nature of it but after all their Suppositions and pretended Demonstrations, they are forc'd to place it amongst *Aristotle's* occult Qualities, and to say with me it is above Reason. So we may say of the Christian Mysteries: A Jew or a Gentile who was never instructed in this Doctrine, takes it to be absurd, against Reason, and the very Being of a God; but when they are convinc'd that Christ was the Author of it, and that he was greater than all the Prophets, the Son of God that could not impose upon us, or be impos'd upon, that he had confirm'd this Doctrine by almost an infinite number of Miracles, that God from Heaven had declar'd him to be his beloved Son, and commanded us to hear him; I say, after we are convinc'd of all this, we must then conclude it is above, but not against Reason; then we must condemn our too great presumption, and confess the weakness of our Reason, which would comprehend the Mysteries of God, and yet cannot understand a multitude of Natural Things: By these means it was, that this Holy Doctrine was propagated and prevail'd: Afterwards some Writers began to argue upon it, and some endeavour'd to render it intelligible; but their Explanations are rather a disservice than advantage to it. 'Tis too true this Holy Doctrine has been condemn'd by some Sects of Christians, but that never will destroy it; I am very much mistaken if there be any Truth, let it be never so clear and evident, but

## A DESCRIPTION OF FORMOSA

has been contradicted by some sort of Men or another.

### *The Author's Application*

I don't wonder then that so many Christians deny this ; for my own part I must to my shame confess, that for some time after my Conversion, I had my share of Doubts and Scruples about it ; but having farther examin'd it, I have been oblig'd to acknowledge my weakness and ignorance, my too great presumption and too little humility, in believing rather what my Reason than what my blessed Saviour taught me ; but blessed be our Merciful God, my Conviction is the stronger. I shall not detain the Reader by citing all the Texts of Holy Scripture which teach this Truth, every one has his Bible at home, and I wish they frequently may read, mark, learn, and inwardly digest what's contain'd therein. I shall conclude this Point by saying, if we believe nothing but what we can comprehend, we must list ourselves amongst the Sceptics, and doubt of every thing we tast, see or feel.

*Object.* 21. Did Christ when he was an Infant know he was God ?

*Ans.* Did you know when you were but six Months old that you were a rational Creature ? You cannot say you did. But let this satisfy you, the Godhead is not obliged to manifest it self in its Glory wheresoever it is ; for the Ubiquity of God fills all places imaginable, however it



## TRAVELS AND CONVERSION

doth rarely manifest it self as it did on Mount Sinai, &c.

*Object.* 22. Lastly, I objected, Since the Christian Religion has such plain Evidences, and its Precepts far excel what the Prophets and Philosophers taught, why is it the least observed? Why don't the Christians live according to these most excellent Rules? Methinks, if they believ'd what they profess, they should with the greatest awe and diligence observe it.

*Answ.* You must ask those unreasonable Men who do not practise what they profess; they have as much Evidence as you, and more too, for they are not full of the Prejudices of other Religions, and I am persuaded that the Evidences I have brought to you are able to convince any thinking Man. I must with great concern acknowledge, that the true Religion is the least observ'd, tho' it is ever the same; but the evil Practices of these Professors ought not to be a scandal to you; for since they have been educated in the true Religion, and so carelessly deviate from it, their Condemnation will be the greater: Let them remember our Saviour's words, *The Servant that knoweth his Master's Will, and doth it not, shall be beaten with many stripes.* Therefore in another place he says, *They shall come from the East and from the West, from the North and from the South, and shall sit down in the Kingdom of God; but you your selves shall be thrust out:* That is, many Jews and Gentiles, who have liv'd according to

### *A DESCRIPTION OF FORMOSA*

the Light of their Reason that God bestow'd upon them, shall be receiv'd into the Mercy of the Father, and be saved by Christ's Blood, whilst many Christians, who despise the Grace of God, and persist in their sinful Courses, shall be rejected and receive eternal Damnation. God of his infinite Mercy grant we may not be of this number.

These were the principal Objections I brought against the Christian Religion ; and blessed, for ever blessed, be GOD, that directed me to such a Man who could give me such satisfactory Answers, that by the Divine Grace assisting, I profess'd my self heartily willing to leave my old Pagan Idolatry, and to embrace the true Christian Religion. To this Almighty God be all Honour and Glory ascribed now and for evermore. *Amen.*

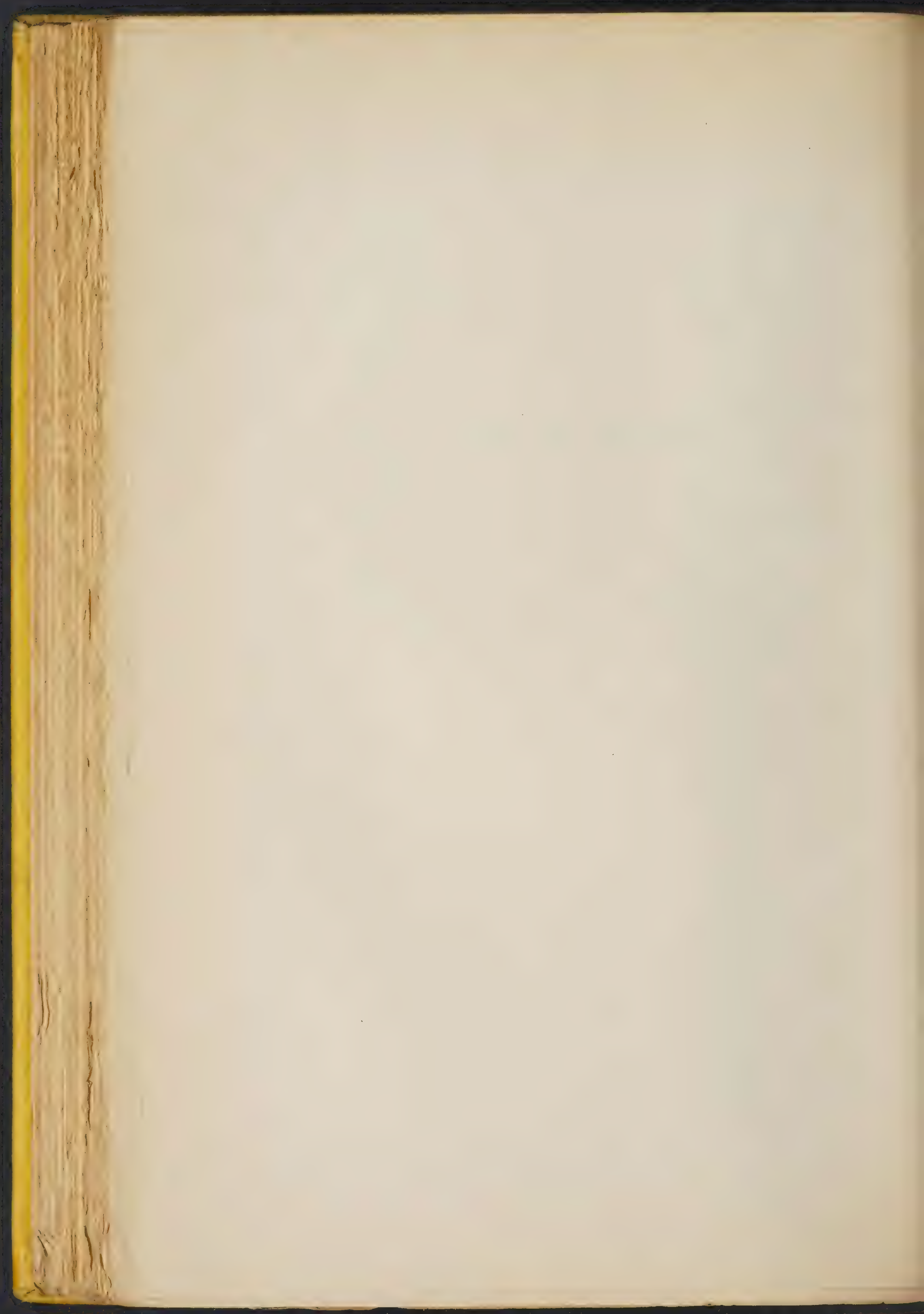


A  
DESCRIPTION  
OF THE  
Isle *FORMOSA*.

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By Mr. *George Psalmanaazar*.

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A  
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CHAP. I

*Of the Situation, Magnitude, and Division of the ISLE*

THE Island *Formosa*, which by the Natives is called in their Language, *Gad Avia*, from *Gad*, Beautiful, and *Avia* an Isle, and by the *Chinese* is called *Pacando*, is one of the most Pleasant and Excellent of all the *Asiatick* Isles, whether we consider the convenient Situation, the healthful Air, the fruitful Soil, or the curious Springs and useful Rivers, and rich Mines of Gold and Silver wherewith it abounds ; for it enjoys many advantages which other Islands want, and wants none of those which they have.

*Formosa* and *Japan*, are the remotest parts towards the *East*, which are hitherto known or discover'd, and so they are the first Countries

## A DESCRIPTION OF FORMOSA

that are visited with the Rays of the Morning Sun. *Formosa* has on the *North* side *Japan*, distant about 200 Leagues; on the *North* and *West*, *China*, from which it is distant about 60 Leagues; and on the *South* side *Luconia*, from which it is distant about 100 Leagues.

This Isle *Formosa* extends it self in length from *North* to *South* above 70 Leagues, and in breadth from *East* to *West*, 15 Leagues, being about 130 Leagues in Circumference. It is divided into five Isles, whereof two are called *Avias dos Lardonos*, or the Isles of *Thieves*, the third is called *Great Peorko*, the fourth *Little Peorko*, and the fifth, which lies in the middle, and is called *Kaboski*, or the Principal Island, is greatest of all the five, being 17 Leagues in length and 15 in breadth, is most strictly called *Gad Avia*, or the Island *Formosa*; tho' all the rest, which for distinction sake, are called by several Names, are comprehended under the General Name of *Formosa*; and in this Sense we shall use the Word in the following Account of this Isle.

### CHAP. II

*Of the great Revolutions which have happen'd in the Island  
Formosa*

WE find in our Chronicles, that above 200 Years ago, the Island *Formosa* had been Govern'd for some Ages by one King, who in his Administration depended upon



## A DESCRIPTION OF FORMOSA

the Representatives of the People, who are two or three Men chosen in every City and Village, to take care of their publick Concerns. This King whom the Natives in their Language called *Bagalo*, had one Governor in each of the aforementioned Isles, subject to his Power, and accountable to him for their Administration; and this Governour was called by the Natives *Tano*. But about 200 Years ago the Emperor of *Tartary* invaded this Island and subdued it; which continued under the Dominion of the *Tartars* until the third Generation: But the third Emperor who succeeded after this Conquest, being an Austere Tyranical Prince, who was very cruel to the Natives, and had formed a design to extirpate their Religion, did so provoke their natural Rage, that at last they did all with one consent take up Arms, and rose against his Deputy and the Forces by which he ruled them, and drove them all out of the Country, after a bloody Battle, And thus they shook off the Yoke of *Tartarian* Bondage, under which they had groan'd above 70 Years; and restored their Natural Prince to the rightful Throne of his Ancestors, who now became independent not only of a Foreign Prince, but of all the little Commonwealths within his own Dominions; in which state they continued above 70 Years. During which time the *Europeans* came thither, viz. the *Dutch* and *English*, who maintained a great Trade with the Natives, especially in *Great*

## A DESCRIPTION OF FORMOSA

*Peorko*, where the *Dutch* built a Castle called *Tyowan*. At the same time while the *Dutch* were there the *Chinese* came and attempted to land in the Island, with a design to Conquer it, but were stoutly repulsed by the Natives, who took up Arms in defence of their Country, and maintained a War with the *Chinese* for some Years ; until at last they drove them back into their own Country. And the *Formosans* finding that the *Dutch* under a false pretence of joining with them to force back the *Chinese*, had treacherously underhand assisted them to Conquer *Formosa*, hoping at last to wrest it out of their hands and make it their own ; the *Hollanders* were thereupon banished, and prohibited to come any more into that Island, and their Castle *Tyowan* was Demolished : Yet upon some fair Promises they were afterwards permitted again to Land there, provided they should stay but a little while, and a sufficient Guard should attend them and observe their Motions. Thither therefore they came, and when they can find what they have a mind to in *Formosa*, they go no farther ; but when they miss of their aim there, then they travel further into *Japan*, viz. to the Isle of *Nangasaque*, for they are not permitted to go to any other place. However under these Commotions *Formosa* still preserved its form of Government independent of a Foreign Prince, until *Meryaandano* first ravished *Japan* by Villany, and then conquer'd *Formosa* by a trick,



## A DESCRIPTION OF FORMOSA

of both which Revolutions I shall now give the Reader a short and true Account, as it is to be found in our Histories, and is firmly believed by all the People of *Formosa*, upon a constant Tradition from Father to Son, for the space of Fifty Years and upwards.

*Meryaandano* was by Nation a *Chinese*, but coming to *Japan* while he was Young, he was by the favour of some Great Man admitted to some mean Office, in the Court of the Emperor *Chazadijn*, where he continued some time, and had his Education. But the Emperor perceiving that he was a very Ingenious Young-Man, and well qualified for a better Office, gave him at first some inferiour Place in the Army, in which he behaved himself so well, that he was quickly preferr'd to a higher Post, and by his winning behaviour and admirable Conduct, he so far insinuated himself into the favour of the Emperor, that he was gradually advanced from one Post of Honour in the Army to another; until at last he arrived at the highest, and was made Carilhan, or Chief General of all the Imperial Forces, which is the highest Office in the Empire, not only for Honour, but for Power and Trust. And in the administration of this Office, he behaved himself with so much Prudence and Courage, that the Emperor loved him exceedingly; but much more did he win the Heart of the Emperess, who was so taken with his gallant Mien, that she could not live without him: So

## A DESCRIPTION OF FORMOSA

great was her kindness to him, and she put such an entire confidence in his fair Speeches, that she would often meet him in private places ; which was a favour very rare and unusual in that Country, especially from so great a Person as the Emperess. Having thus gained the Love of the Emperor and Emperess, to so great a degree, this ungrateful Villain made use of that familiarity to which the Emperess admitted him, and of that confidence they both put in him, first to raise a Jealousie in the Mind of the Emperor against the Emperess ; and then by this means to contrive an opportunity for murdering them both : which Barbarous design this Bloody Villain accomplished after this manner. First, he perswaded the Emperor that his Emperess was in Love with a certain Nobleman, whom he supposed, and she often met him, and had private conversation with him in the Garden : Whereupon the Emperor being highly enrag'd both against this Nobleman, whom he falsly accused, and against the Emperess, who was suppos'd to have kept company with him, desired *Meryaandanoo* to enquire diligently at what Hour, and in what place they were to meet together in the Garden, if it were possible for him to find it out ; and then says he, come and acquaint me with it, and I will take care that neither of them shall escape out of my hands, until they have both suffer'd Death, according to the demerit of their Crime. This *Meryaandanoo* promised



## A DESCRIPTION OF FORMOSA

to do, as the Emperor had desired him ; and sometime after he came out of the Emperor's presence, he went to the Apartment of the Emperess, and having good assurance of her ready compliance, by his former private conversations with her, he pray'd her to meet him, at a certain Hour of that Day, in a certain place of the Garden, which she, mistrusting nothing, readily promised to do, and appointed the time and place for their meeting. Having gained this point, which was a great step towards finishing his design, he went and acquainted the Emperor, that at such an Hour the Nobleman was to come, and to meet his Emperess in such a place of the Garden. Whereupon the Emperor presently commanded his Guards to be got ready with which he intended to seize them both together, and bring them to deserved punishment. In the mean time *Meryaandano* having changed his Clothes, and mask'd his Face, that he might not be known to the Emperor, under this disguise meets the Emperess at the time and place appointed, whom he most Barbarously stabb'd, with a poison'd Dagger, to conceal the Murder, by stopping the Effusion of Blood : The Emperor comes at first all alone into that place of the Garden to satisfie his Curiosity of seeing them together, fearing lest the appearance of the Guards would make them run away ; and he perceiv'd a certain Nobleman, as he supposed, lying upon the Emperess in an unseemly posture,

### A DESCRIPTION OF FORMOSA

he called for his Guards, who were at some distance from the place : But while he advanced towards the Nobleman, not knowing him to be *Meryaandanoo*, *Meryaandanoo* was too nimble for him, who came fully prepared to execute the wicked design he had plotted, for he had no sooner called for his Guards, but he closed in with him, and gave him his Deaths wound with the same poison'd Dagger ; and immediately after he had struck the blow, he fled away with all possible speed, through unbeaten Paths among Trees and Bushes, and so made his Escape without being discover'd : When the Guards came and found the Emperor and Emperess both kill'd, they stood for some time astonish'd, at this strange and surprizing Event ; but they wonder'd most of all at the Murder of the Emperor, who so lately parted from them, and whom they heard but a little before call upon them to come to him ; some condoled the sudden Death of two such great Persons, while others search'd every where about the Garden, among the Trees and Bushes, to find out the Murderer ; But when they saw that no discovery could be made, the Soldiers began to Mutiny, had not the Captain of the Guards diverted their Fury, by telling them, That they must do nothing until they had first acquainted the Carilhan with what had happened ; whereupon a Party was immediately dispatch'd to his House, (whither he had made his Escape after he had committed the



## A DESCRIPTION OF FORMOSA

Murder) and when they came there, and told him, he seem'd to be mightily surpris'd and troubl'd, as if he knew nothing of the matter: But to lose no time in a case of so great consequence, he went in all haste to the place, where having viewed the dead Bodies, he express'd his great Sorrow, with many Sighs and Tears, for the loss of two Persons so great and so good, to whom he had been infinitely obliged, and declared that this execrable Murder had been committed by a certain Nobleman, naming him, who had frequently kept Company with the Emperess in private, and had appointed a meeting with her this very Day, as he was well assur'd. This discovery gave great satisfaction to the Guards, who being glad of the opportunity to revenge the Death of their Master, went presently and struck off the Innocent Nobleman's Head, by his Order, who was the Murderer himself. *Meryaandanoo* having thus far succeeded in his design, wanted now only to be declared Emperor, which met with some opposition from those in the Army, who favoured the Family of *Chazadijn*, though he had no Children by his Emperess, but only by his Concubines; and for some time there were many Cabals and Factions about the next Successor to the Empire; But at last *Meryaandanoo*, having pre-engaged a great Party for him, and being generally beloved by the Soldiers, by his prevailing Interest in the Army, was chosen and declar'd Emperor of *Japan*;

## A DESCRIPTION OF FORMOSA

which was the finishing of the great design he intended to accomplish, by all the afore-mentioned Villanies and Cruelties.

About two Years after he was promoted to the Imperial Crown of *Japan*, he counterfeited himself to be sick, and caus'd innumerable Sacrifices to be offered to the Gods of *Japan*, for the Recovery of his Health ; but all these Sacrifices, proving, as he pretended, ineffectual, so that these Gods seem'd either unable or unwilling to relieve him, he declar'd, tho' in deep dissimulation, that it was necessary for him to see for Relief from the Gods of other Countries. And to this end he sent an Ambassadour with a Letter to the King of *Formosa*, who was to entreat the King of *Formosa* in his Name, that he might have leave to send and offer Sacrifices to the God of his Country, by whom he hoped to find that cure of his Disease, which in vain he had expected from his own Gods, tho' he had offer'd 10000 Sacrifices to appease them.

His Letter to the King, was to this purpose.

Meryaandanoo, *Emperor of Japan, to the King of Formosa,*

*My Friend, &c.*

*Being afflicted with a very grievous Disease, and having endeavoured by my Oblations to pacifie the Gods of my Country, that I might recover my Health, I have found all my endeavours hitherto*



## A DESCRIPTION OF FORMOSA

*ineffectual, whether through the Anger or Impotence of the Gods I know not: And therefore having a great Veneration for your God, of whose great Power and Goodness I am fully perswaded, I must entreat you to give leave that some of my Subjects may be sent into your Island, who shall bring along with them the Beasts they are to offer in Sacrifice to your God, for the Recovery of my Health. And if your God shall be so far appeased by these Sacrifices as to restore me to Health, I do hereby promise you, that through all the Empire of Japan, and in all the other Isles subject to my Dominion, I will plant and establish your Religion. And so your God shall be our God, and we shall live in perpetual Friendship with one another.*

I expect your Answer to this Request by my Ambassador.

After the King of *Formosa* had read the Letter, he sent for his Priests and acquainted them with the Contents of it, and commanded them to consult their God, whether he would grant what the Emperor of *Japan* had desired: The Priests hoping that they should reap great Profit and Advantage from the Emperor, by the *Japanness's* coming into their Country, to offer Sacrifice, told the King, that they had consulted their God, and he had consented, that they should come here to offer Sacrifices, but he had not declar'd what success their Oblations should have as to restoring the Health of their

## A DESCRIPTION OF FORMOSA

Emperor. The King having received this Answer from his Priests, sent for the Ambassadors of the Emperor of *Japan*, and told them, *Go and salute your Emperor in my Name, and tell him, that he has leave from my God, and from me, to send some of his Subjects to offer Sacrifices to our God ; and if our God shall restore his Health, I hope he will perform what he has promised of establishing the Worship of our God in all his Dominions.*

The Ambassadors having taken their leave of our King returned home, into their own Country, and acquainted the Emperor of *Japan* with the Answer of the King of *Formosa* to his Letter, who was very glad at the good success of their negotiation, having further designs in it than they were aware of : And therefore he presently commanded a great Army to be made ready, and order'd the Soldiers to be put in great Litters, carried by two Elephants, which will hold Thirty, or Forty Men ; and to prevent any suspicion of the *Formosans*, they placed Oxen or Rams to be seen at the Windows of the Litters. Thus he covertly convey'd a numerous Army into the Isle *Formosa*, with many of the Nobility of his Court, under the Religious pretence of Offering Sacrifice for the Recovery of his Health, but really with a design to Conquer the Country. The numerous Chariots were divided into three parts, the greatest of which were sent into the Capital City *Xternetsa*, and the two other parts



## A DESCRIPTION OF FORMOSA

into two other Cities, called *Bigno* and *Khadzey* ; And at a certain Hour appointed the Chariots were opened in all the three Cities, the Soldiers came out, and with Sword in Hand, threatening present Death to the King, and all the Inhabitants of the City *Xternetsa* (which was likewise done in the other Cities at the same time) unless they would submit themselves to be governed by the Emperor of *Japan*. The King considering that he had no other prospect but that of imminent and unavoidable Death before him, and that there was no hopes by his Death to preserve the Ancient Liberties of his Country, chose rather to submit to the fatal necessity he was under, than throw away his Life to no purpose ; and the rest of the Inhabitants every where follow'd his example in this surprising danger of Death, so that the whole Kingdom was quickly reduc'd under the Yoke of the Emperor of *Japan*, without the Effusion of much Blood. And from that time the Emperor of *Japan* sends a King into the Isle *Formosa*, who is called *Tano Angon*, or the superintendent King : But he who was King before, in that Isle, is only a *Bagalandro* or Viceroy, or one that is next to the King in Dignity without any Power. And this is a short History of the manner how the Isle *Formosa* was subdued by the Villany of the Emperor *Meryaandano*, who instead of Sacrificing Beasts to the God of the Country, as he pretended, would have Sacrificed the Inhabitants to his own Ambition,

## A DESCRIPTION OF FORMOSA

if they had not prevented him by a voluntary submission to his Rule and Government. I shall therefore in the next place give an account of the Form of Government in this Isle, which is now almost the same with that which is in the other Isles of *Japan*.

### CHAP. III

*Of the Form of Government in the Island Formosa, and of the New Laws made by the Emperor Meryaandanoo*

*M*ERYAANDANOO being thus settled Emperor of *Japan* and *Formosa*, made new Laws relating to the Deputy King, and enforced the old Laws relating to the Subjects, with grievous Penalties, as will appear hereafter.

The First Law is, Concerning the Kings that are subject to him, who are Twenty Five in number (besides the Eight who are not properly called *Angons* or *Bagalos* but *Viceroy*s or *Bagelanders*) And these Kings are obliged, by this Law, twice in a Year to wait upon the Emperor, and then every one of them is to give an account of his Administration of the Government, and of all the Notable Occurrences which have happened in his Kingdom for the space of half a Year, and to receive the new Commands of the Emperor, if he shall think fit to give any.

The Second Law is, That none of them shall transgress the Commands of the Emperor, unless



## *A DESCRIPTION OF FORMOSA*

he first acquaints him with the necessity that forces him to do it ; yet in a case of urgent necessity, this Law is moderated by Equity.

The Third Law is, That they shall do nothing to the detriment of the People, subject to their Government ; That they shall not be unjust, or cruel to them, or any ways prejudice them in their Life, Fortune, or Reputation, without a just cause : which Law he made to gain the Love of the People.

The Fourth is, That none of the Kings shall suffer a Christian to live in his Country, but every one of them shall keep Searchers, or Centinels in the several Sea Ports, who shall Try all Foreigners, as soon as they arrive in the Harbour whether they be Christians or no, by this Test, of trampling upon the Crucifix ; which Test was chiefly design'd against the Papists, who worship the Crucifix, and therefore dare not trample upon it : But as to other Foreigners who do trample upon the Crucifix, the Governour is to grant them a Pass to Travel through all the Cities under his Dominion, provided they are not above Twenty in number.

The last is, That no King can prohibit or enjoin any Religion, in his Country, but every subject shall enjoy the Liberty of his Conscience to worship his God after his own way, except there shall be any found that are Christians ; for the discovery of whom there shall be Searchers appointed in all Cities and Villages, who shall

## *A DESCRIPTION OF FORMOSA*

try them by the Test aforementioned. And to all these Laws this Sanction is added, That if any Person shall violate any one of these Laws they shall presently be put to Death, which is the true Reason, why the Commands of the Emperor are every where so exactly obey'd.

He made no new Laws relating to the Subjects, but only revived the Natural and Ancient Laws, which he enforced with new Penalties proportionable to the Crimes.

The First is against the Christians, That if any Foreigner shall be found who is a Christian, and who hath seduc'd or endeavoured to seduce the Inhabitants to Christianity, he shall be imprison'd, together with all those whom he hath seduced. And if he will Renounce the Christian Faith, and worship Idols, he shall not only be pardon'd, but have a certain Pension allowed him for his Subsistence ; but if he refuse to do this, he shall be burnt alive ; And as to those who have been seduc'd, if they will return to their former Idolatry, they shall be set at liberty ; but if they will not, they shall be hang'd.

The Second is against Murderers, Thieves and Robbers, *viz.* Whosoever shall kill another Man unjustly, shall be hang'd up by the Feet with his head downward, and after this manner shall hang alive a longer or shorter time, according to the aggravation of his Crime, until he be shot to Death with Arrows : But if he be both a Robber and a Murderer he shall be Crucified.



## A DESCRIPTION OF FORMOSA

A Thief shall be punished according to the heinousness of his Crime, either with Hanging, or continual Imprisonment, or with Whipping, or a Fine.

The Third Law is against Adulterers, *viz.* They shall for the first Offence pay a Fine of 100 *Copans* (each *Copan* being a piece of Gold weighing a Pound) and those who have not Money to pay such a Fine, they shall be publicly Whipt by the Hand of the Hangman : But if any Person be guilty of the same Crime a second time, he or she shall be beheaded. For though, as will appear in the following Chapter about Religion, every Man may have as many Wives, as his Estate is able to maintain ; yet if any Man shall carnally know another Woman besides his own Wives, to whom he has promised Fidelity, he is guilty of Adultery. The same Law obliges all those who are unmarried provided they be Natives of the Country : But this Law does not extend to Foreigners, to whom the Natives are wont to offer Virgins or Whores, to be made use of at their Pleasure, with Impunity.

But here I must desire the Reader to observe, that the Husband has such full power over his Wife, that if he apprehend her in the act of Adultery ; he may punish her after what manner, and to what degree he pleases, even unto Death : But if the thing be not commonly known, he may spare her, if he thinks fit, upon her promise of amendment for the future.

## *A DESCRIPTION OF FORMOSA*

The Fourth Law is, Whosoever shall Suborn false Witness against any Man, both he and the false Witnesses shall have their Tongue cut out, and be further punish'd according to the heinousness of the Crime, and the damage done to the Party, against whom they testified.

The Fifth Law is, Whosoever shall blaspheme the God of the Country he shall be burnt alive.

The Sixth is, If a Son or a Daughter shall strike their Father or Mother, or one of their Kindred that is Ancient, or one that is superiour to them in Power, their Arms and Legs shall be cut off, and a Stone being tied about their Neck, they shall be thrown into the Sea, or a River. But if any one shall strike a Priest, their Arms shall be burnt off, and then their Body shall be buried alive.

Whosoever shall strike his King, Intendant or Governour, shall be hang'd up by the Feet till he die, having four Dogs fasten'd to his Body to tear it in pieces.

The Seventh is, Whosoever shall Reproach or Slander any Man, shall have his Tongue bored through with a hot Iron : But whosoever refuses to obey his Superiour in things Lawful, shall be beheaded.

The Eighth is, Whosoever shall Plot any Treason against the Emperor, or any of the Kings, or shall endeavour the Subversion of the Religion establish'd, he shall be tortur'd with all imaginable Torments.



## A DESCRIPTION OF FORMOSA

All these Laws *Meryaandanoo* made, or revived in the fourth Year of his Empire, at a meeting of all the Kings of his Empire, and of all the chief Priests of every City : And by vertue of them, all the Inhabitants enjoy a profound Peace ; for as the Subjects do readily obey the Laws relating to themselves, so the Governours and Officers are careful to put them in Execution whenever there is occasion.

This is what I chiefly intended in this Chapter, to give an account of the Laws and their Sanctions, by which *Meryaandanoo* governs his Deputy-Kings and their Subjects ; and though there are other things which might be placed here under this head of Government, yet because they are hereafter to be inserted in their proper places, they are here omitted.

### CHAP. IV

*Of the Religion of the Formosans*

SInce my design is only to give an account of the Isle *Formosa*, I shall briefly mention but three kinds of Religion that are observed in *Japan*, because of the Affinity some of them have with that which is established in *Formosa*.

The First kind of Religion is Idolatry, or the Worship of Idols : And this kind of Worship most generally prevails above all others in *Japan*, so that in one Temple call'd *Amida*, in the Capital

### A DESCRIPTION OF FORMOSA

City of *Meaco*, there are no fewer than 3500 Idols; whereof 1000 are of Gold, 1000 of Silver, and 1000 of Brass, and 500 of Wood and Stone, and to these Idols they Sacrifice Oxen, Rams, Goats, and such like Beasts, and sometimes they Sacrifice Infants to them, when their God is not appeased by other Sacrifices.

The second kind of Religion, is that of those who acknowledge one God, whom they believe to be so Sublime and Great, that they dare not Sacrifice to him; and therefore they have establish'd the Sun as the great Power of God which Rules and Governs the World, and the Moon and Stars as powers inferior to the Sun, which more exactly inspect and take care of Terrestrial affairs: Wherefore they Sacrifice Infants to the Sun, and Beasts to the Moon and Stars.

The Third sort is rather a Sect of Atheism than Religion, for they deny the being of God, and affirm that the World was from Eternity and shall continue to Eternity. Hence some of them think that the Soul is Mortal and dies with the Body, like that of Beasts; but others of them say that the Soul is not Mortal, but informs another Body after Death, and so it passes out of one Body into another to Eternity. Whensoever the Soul has done well, they think it passes into the Body of a Rich man who lives in great ease and pleasure, but if it has done evil it passes into the Body of some poor Wretch to suffer Pain and Misery; and so the Soul is liable to



## A DESCRIPTION OF FORMOSA

endless Vicissitudes of Vertue and Vice, of pleasure and Pain. These Atheists use no Religious Worship, saving that they all offer Sacrifice to evil Spirits or Devils, that they may not hurt them. But the Transmigration of Souls, is believ'd not only by them but by all the *Jappannese*, except those who think that the Soul is Mortal.

But my business is not to give a particular account of their several opinions, and different ways of Worship, and therefore I have noted these things only *en passant* to show wherein they agree, and wherein they differ from the Religion establish'd in *Formosa*.

The Religion of the *Formosans* was reveal'd by their God, if we may believe their *Jarhabadiond* (*i.e.* the Election of the Land) which makes mention of the Revelation upon which they found the Religious Worship now us'd among them, and gives the following account of it: That about 900 Years ago, the Inhabitants of *Formosa* knew no other Gods but the Sun and the Moon, whom they believed to be Supreme, and the Stars, which they looked upon to be as it were *Semidei*, or Subordinate Gods; and then their whole Worship consisted in adoring them Morning and Evening, and offering them the Sacrifices of Beasts, But after some time there arose two Philosophers, who had led a Pious and Austere kind of Life in the Deserts, and pretended that God had appear'd to them, and

## A DESCRIPTION OF FORMOSA

spoke to them, to this purpose ; *I am much Troubled for the Blindness of this People because they Worship the Sun, Moon and Stars so devoutly, as the Supreme Deity ; go and tell them, I am the Lord of the Sun, Moon and Stars, of the Heaven, the Earth, the Sea and all things that are in them, I Govern the Creatures by the Sun and Moon and the 10 Stars, and without me they cannot exist : Go and tell them, that God has appear'd to you, and said, if they will worship and adore him, he will be their Protector, and will appear to them in the Churches, which they Build to his honour, and promise them in my Name, that if they Worship and obey me, they shall receive great rewards after this Life.* The Names of these two Philosophers, were *Zeroaboabel*, which is a Name unknown to the *Japannese*, and *Chorhe Mathcin*, which in the *Japan* Language signifies Creator *Annunciat*, for *Chorhe* signifies the Creator, and *Mathcin* declares. Now these two pretending that God had spoke to them, came to a certain Mountain call'd *Tanalia* near the Capital City, where the People were met together to offer Sacrifice to the Sun, and told them to this Effect. *O ye Blind Mortals, who Worship the Stars so devoutly, and are ignorant of the God who is above them ; that God who Created the Sun and Moon, and all things in Heaven and Earth, has this day taken pity on you, and appeared to us, and commanded us to declare him unto you : And after they had said this, they Demonstrated by*



## A DESCRIPTION OF FORMOSA

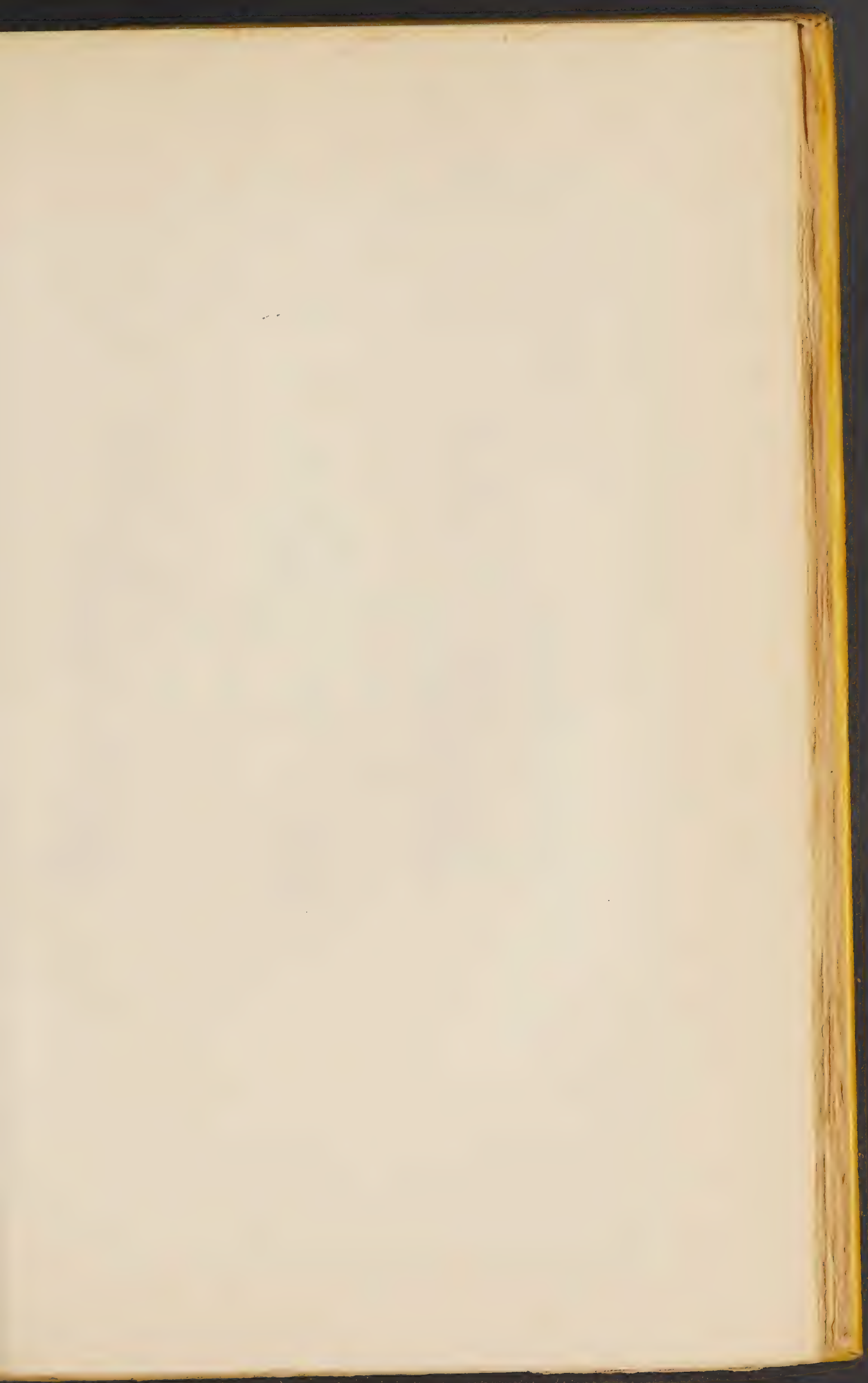
many Arguments, that there is one Supreme God, who is above all the visible things in this World. This discourse so much affected the People, that they desired to know of them, how that God would be Worshiped, whether they should Worship him after the same manner, as they now Worshiped the Sun. To which they answered, no. *But if they would Worship him according to his mind, in an acceptable manner, they should first Build him a Temple, and in that they should make a Tabernacle, and an Altar, and upon the Altar they should Burn 20000 Hearts of young Children, under 9 Years of Age. And when ye have done these things, said they, then God will appear to you in this Tabernacle, and tell you what you are to do further for his Service.* When the People heard these things, they could no longer refrain themselves, but exclaimed against these two Prophets, as Hypocrites and Impostors; and asked them in great rage, how can your God be so Cruel as to require us to kill so many of our Sons, and offer them up in Sacrifice to him: Whereupon the two Prophets fled away into the Desert again, having left these Threatning words behind them, *We have told you what our God Commanded us to say unto you; but if ye will not believe our words, and obey his will, ye shall quickly find, that the Divine Vengeance will pursue you.*

A little while after it was observ'd, that the Sky was Darkned, there fell much Rain with Hail, which destroyed the Fruits of the Ground, in-

## A DESCRIPTION OF FORMOSA

numerable claps of Thunder were heard in the Air, there were great Earth-quakes in several places, and the Air became so Pestilential, that the greatest part of the Inhabitants were visited with the Plague, the wild Beasts came into their Cities, and even into their Houses, and devoured their young Children: And these Calamities lasted for a day and a half, which were so Terrible, that the whole Island seemed to be in danger of utter Ruin and Destruction. Which sad Prospect moved all the Inhabitants to return Unanimously to the Mountain aforesaid, and there they confessed their great fault in refusing to believe the two Prophets, and cry'd earnestly with all their Hearts to that God, who had spoken to them by those Prophets, deprecating his Wrath for their past Offences, and Promising they would do whatsoever he should command them if he would now spare them. And at length, after long and humble Supplication, that God sent them a Prophet, which should declare a new Peace and Reconciliation between him and them, upon which account they called him *Psalmannaazaar*, i.e. the Author of Peace. After he had Published this joyfull Message unto them, he commanded them to build a Temple, and in it an Alter, above that Alter to make a Tabernacle, and then to Sacrifice upon the Alter, 100 oxen, 100 Rams and 100 Goats, and to Burn upon it 20000 Hearts of young Children under 9 Years of Age, and then God would appear to





*fig: 1.**A Temple*



## A DESCRIPTION OF FORMOSA

them : They built therefore a Temple, after the form described in the First Figure.

### *The first Figure explained*

A. The Tower in which God appears in the Tabernacle.

B. The Tower in which are the Singers and Players upon Instruments.

C. The Window-Tower, which lets in the Sky-light.

D. The Head of an Oxe, or a Symbol of God.

E. An Image of the Sun.

F. An Image of the Moon.

G. The Gate of the Temple.

H. The Windows.

I. The parts cover'd with Gold.

K. The place for the Men.

L. The place for the Women.

The whole Temple is built of Four-square Stones after an exact Model, and is a most Finish'd piece of Architecture, being of great Bigness and Height. In the Tower which looks towards the *East* is the Tabernacle, wherein God appears, and the Altar ; all which they built by the Command of the Prophet *Psalmanaazaar*.

### *The Second Figure explained*

1. A Crown hanging from the Roof over the top of the Tabernacle.

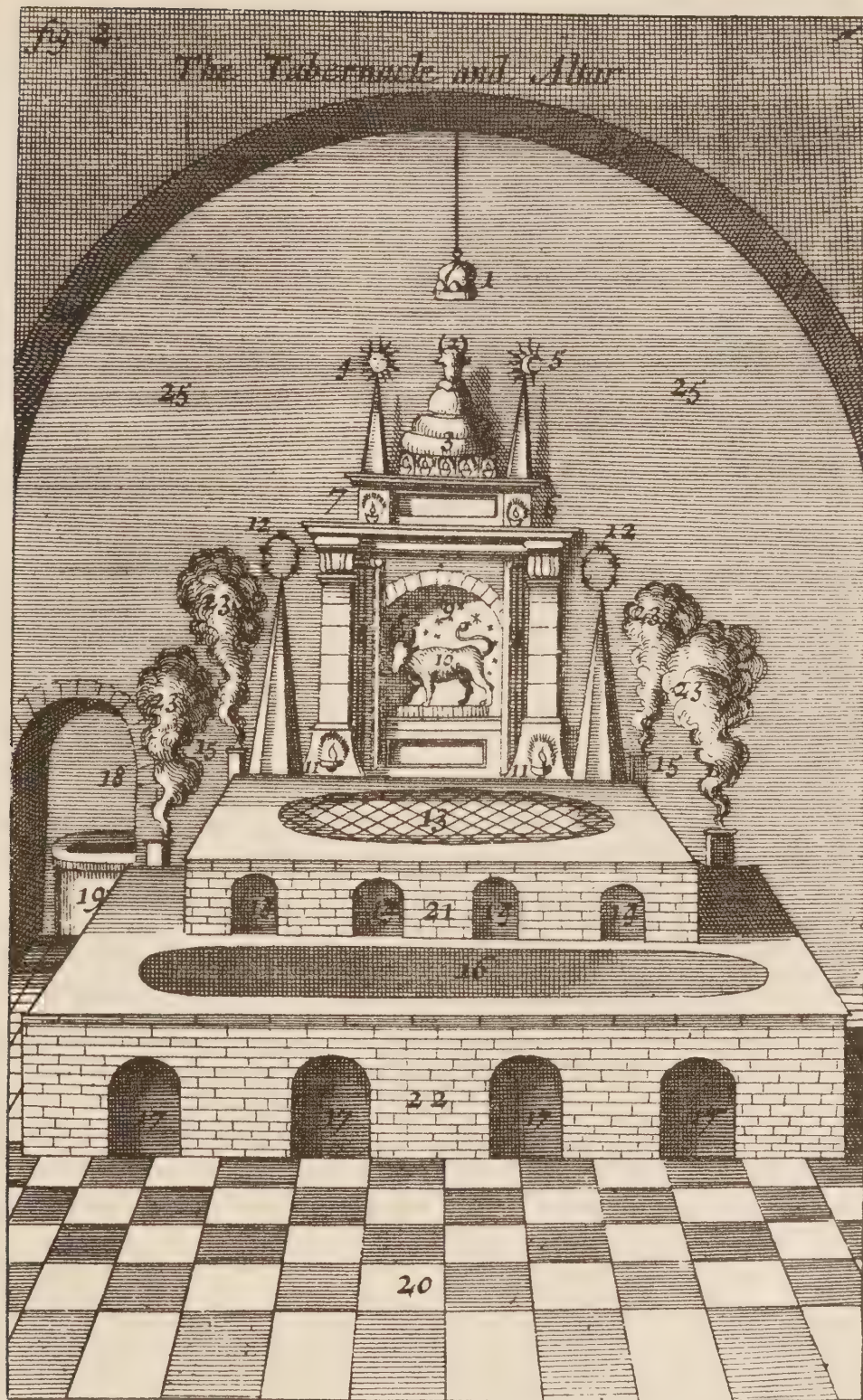
2. The Head of an Oxe, or the Symbol of their God. 3. The top of the Tabernacle with 5

### *A DESCRIPTION OF FORMOSA*

burning Lamps. 4. A little Pyramid upon which is the Figure of the Sun. 5. Another upon which is the Figure of the Moon. 6. A Lamp to the honour of the Moon. 7. A Lamp to the honour of the Sun. 8. 8. 2 Courtins which cover the Concavity of the Tabernacle on the Ordinary days. 9. The Concavity of the Tabernacle adorned with a Sky-colour and Stars of Gold, representing the Firmament, in which God appears. 10. Their God showing himself to the People, in the shape of an Oxe. 11. 11. Two Lamps burning to the honour of their God. 12. 12. Two Pyramids upon which are the 10 Stars, which are Worshipped. And all these things are to be made of Gold or Silver. 13. The Gridiron upon which the hearts of the young Children are burnt. 14. 14. The Furnace of Fire for burning them. 15. 15. The Chimneys by which the Smoke goes out. 16. The Caldron in which the Flesh of the Sacrifice is boyled. 17. 17. The Furnace of Fire for boyling them. 18. The Sanctuary, or the place in which the young Children are Slain. 19. The pit in which their Blood and Bodies are placed. 20. The holy place wherein the Beasts are Slain for Sacrifice. 21. A Marble-structure in which is a Gridiron. 22. A Stone-structure that encompasseth the Caldron in the form of an Altar. 23. The smoke of a Furnace. 24. The round part of the Roof ; 25. the Wall.

This is the Figure of the Tabernacle, (as the









## A DESCRIPTION OF FORMOSA

first was of the Temple) which *Psalmanaazaar*, Commanded to be built.

The first Temple was built in the Capital City *Xternetsa*, and the Tabernacle was plac'd in it. And after these were Finish'd, every Magistrate in the several Cities and Villages, took an account how many Sons there were in each Family, that they might be obliged to Furnish their Proportion for the Sacrifices, that were to be offered to this new God, according to the Number of Sons that was in every Family. All things being thus prepared a great Festival of 10 days was Celebrated and every day of the 10, 2000 Infants were Sacrificed: And then after the Festival was ended, and the last Sacrifice was offer'd, their new God begun to appear in the shape of an Oxe, and spoke to the People, and to *Psalmanaazaar*, and dictated to him whatever he would have done to his honour.

He said therefore ye shall divide the Year into 10 Months, which ye shall call by the Names of the 10 Stars, viz. *Dig*, *Damen*, *Analmen*, *Anioul*, *Dattibes*, *Dabes*, *Anaber*, *Nechem*, *Koriam*, *Turbam*. Every Month shall have four weeks, and five of these Months shall have 37 days, viz. the first, 3<sup>d</sup>. 5<sup>th</sup>. 7<sup>th</sup>. and 9<sup>th</sup>. the other 5 shall have only 36 days, Every week shall have 9 days, but in the Months which have 37 days, the last week shall have 10 days, and the 10<sup>th</sup>. shall be a day of Fasting.

Ye shall begin the Year from this day, which

## *A DESCRIPTION OF FORMOSA*

is the first day of the Month *Dig*, and the first of the Festival of 10 days, and at this Festival ye shall Sacrifice to me every Year the hearts of 18000 young Boys, under the Age of 9 Years, on the first day of the Year Every Month ye shall Sacrifice in all your Temples 1000 Beasts, *viz.* 300 Bulls, 400 Sheep or Rams, and the rest in Calves or Lambs: and every Parish shall Furnish their proportion for these Sacrifices, according to their ability. Every week ye shall offer of Fowls as you are able, and all these Things you shall carefully observe every Year.

### *Of the Festivals*

Ye shall celebrate Two great Festivals to my Honour, the First at the beginning of the new Year, which shall last for a whole Week, and the Second in the last Week of the 5th Month, which shall also last for Nine Days. The first and last of these Days shall be observ'd by rising early in the Morning and Adoring, and after ye have worshipp'd, ye shall come into the Temple, and Pray and Sing Hymns from One a Clock until Two: At Two a Clock ye shall go to a Fountain or River without the City, and there ye shall throw Water upon your Head twelve Times, and then ye shall return into the Temple, ye shall go and return all together, and while ye are on the way which shall take up the space of an Hour in going and returning, ye shall be all the while Praying. And after ye are



## A DESCRIPTION OF FORMOSA

return'd, then the Beasts shall be slain, and divided into parts, and purified, and boil'd in their Blood ; and every one shall come before the Altar, and take a Piece of the Flesh from the Hand of the Priest, and shall eat it, bending his left Knee and bowing his Head down to the Ground ; and during all that time the Instruments of Musick shall Play, and the Singing Men and all the People present shall sing Hymns together. The time of slaying and offering the Sacrifices shall last for three Hours, *viz.* from three a Clock till Six, and at Six there shall be a Sermon, or an Explication of the first Principles of Religion, and then a Thanksgiving, which being ended, ye shall return Home, and continue there Eating and Drinking until the second Hour : After which ye shall return to the Temple again, and continue there until the sixth Hour, Praying and Singing, with the Instruments of Musick playing ; and then there shall be again a Lecture upon the Catechetical Doctrins, which being ended, ye shall return Home and recreate your selves with any lawful Diversions.

On other Days, between the first and last of the Month, ye shall rise in the Morning and Worship, ye shall throw Water upon your Head three times, and then go to the Temple and stay there from the first Hour to the sixth. After the sixth ye shall return Home, and then ye may follow any lawful Employment.

But here the Reader is desir'd to take notice,

### *A DESCRIPTION OF FORMOSA*

That the Day with them is divided into four Parts, and each Part into six Hours; when therefore it is said, They shall stay in the Temple from the first Hour to the sixth, it is to be understood they shall stay from 6 a Clock to 12, according to the way of reckoning Time us'd in *Europe*.

Ye shall call the first and last Day of the Festival a double Feast, and the other Days simple Feasts. On the first Day of the Month ye shall celebrate a double Feast, and on the second a simple Feast, and ye shall Sacrifice Oxen and Sheep, &c. and ye shall Eat of them. The first Day of the Week shall be a double Feast, and ye shall Sacrifice Fowls and eat of them.

Note, That a Festival is therefore call'd double, because the People go twice to the Temple on that Day, and it is call'd simple because they go but once.

And further it is to be noted, that instead of the Clocks us'd in Europe, they measure Time by an Instrument made of Wood, in the form of an Hour Glass, which being fill'd with Sand, runs all out in the space of an Hour: And this being observ'd by certain Watchmen appointed on purpose for that end, as soon as the Sand is run out, they beat a Drum, and give notice what Hour it is, which is the Custom us'd in all Cities, but the Country People judge as exactly as they can what Hour it is by the Sun Moon or Stars.



## A DESCRIPTION OF FORMOSA

### CHAP. V

#### *Of Fasting-Days*

**T**Heir God said moreover to *Psalmannaazaar*;  
Besides those 5 Days aforesaid, ye shall  
observe 2 Fasts : The first shall be in the  
last Week of the Year, which shall last for 8 Days,  
and it shall be a Preparation for the New Year :  
The second shall be in the third Week of the fifth  
Month, and it shall also last for eight Days.  
On these Fasting-Days, ye shall neither Eat nor  
Drink any thing until the Sun sets, but after it  
is set, every one may Eat and Drink to the full  
until he satiate himself. On these Fasting-Days  
ye may Pray to me, but on your common Days  
ye shall not dare to adore me. These Fasts shall  
be observ'd after this manner, When ye rise in  
the Morning ye shall Worship, and then wash  
your Head and Hands and Feet, and after that  
every one shall employ himself in some lawful  
Business ; but neither you nor your Cattel shall  
Eat or Drink any thing all that Day until the  
Sun set. These Fasts shall be every Year  
observ'd as they are prescrib'd : And indeed  
they are so rigorously observ'd, that a Man  
would sooner Die for Thirst then taste a drop of  
Water on these Days ; and all the Cattle are shut  
up in such Places, where they have nothing to  
eat all Day ; and all Eatables are laid up where

## A DESCRIPTION OF FORMOSA

they cannot be seen, lest any one should be tempted to break the Fast: In fine, these are true Fasts and strictly kept, as far as human frailty will permit, and not like the Fasts of the Papists, wherein they can Feast upon Fish and Wine.

### CHAP. VI

*Of the Ceremonies to be observ'd on Festival-Days*

ON the double Festivals the People wash their Head, Hands and Feet, and then they go to the Temple, where the *Farhabadiond* is publickly read before them all by one of the Priests; and after that is Read, they all of them fall prostrate on the Ground, and the Priests return Thanks to their God with a loud Voice, who of his infinite Mercy has call'd them to the true Knowledg of himself, the People in the mean time joyning in their Hearts with the Words of the Priest. After the Thanksgiving the People rise up, and some Hymns made by the Chief Priests are sung, the Flute and Tymbrel and other Instruments of Musick playing all the while: Then the Priests begin to pray for the Sanctification of the Victims, and after that they slay them and receive the Blood into a Copper; they divide the Flesh into Pieces, and then Boil it with the Blood in a Chaldron which is upon the Altar; while the Flesh is a Boiling, the Chief



## *A DESCRIPTION OF FORMOSA*

Priest Prays to God, that he would be pleas'd to accept of these Sacrifices for the Remission of the Sins of the People : And after the Flesh is Boil'd, the People draw near before the Altar, and every one of them receives a piece of it from the Hand of the Priest, bowing down his Head when he takes it, and all this time the rest are Singing, and the Instruments of Musick playing. After these Ceremonies are ended, a Priest goes up to a Place higher than the Seats of the People, and there he Preaches and instructs the People, who ask him Questions, and he answers them. At last Thanks are return'd, and Prayers are made for all Things necessary, and then all the People go Home to Dinner, where they are to continue only for the space of two Hours, which is all the time allow'd them between Morning and Evening Service, during which time they must not indulge themselves to excess, or do any thing that's unlawful, but behave themselves very modestly ; and then they return to the Temple, where the same Ceremonies are us'd as were in the Morning, except the Sacrifices ; and the Service being ended they go to their own Houses, and after Supper they may Walk, Play, or use any other lawful Recreation ; but they must not do any servile Work on that Day.

Simple Festivals are celebrated after the same manner as the Vespers of the double Festivals.

It is further to be remarked, That on Festival Days, after the Sacrifice is ended, and the

### A DESCRIPTION OF FORMOSA

Tabernacle in which their God dwells is open'd, when God appears in the form of a Lyon, or a Bear, or some other fierce Beast, that then God is thought to be Angry with the People : And therefore in such a Case the Tabernacle is to be shut up again, and new Sacrifices of Beasts are to be offer'd, until God shall appear in another Shape, *viz.* of an Ox, a Calf, a Lamb, or such like Beasts : And if these Sacrifices of Beasts are not sufficient to change the angry God into another shape, then Infants are to be offer'd in Sacrifice unto him, until such time as, their God appearing in another form, shows himself to be pacified and reconcil'd unto the People : And if at any time he appears in the form of an Elephant, then we hope that he will do great Things for us.

The Priests are to prepare themselves by Fasting and Prayer, before they presume to speak to God in secret, and after they have been with him, they declare to the People what he says.

'Tis yet further to be noted, That their God always assumes the shape of a masculine Creature, and never of a Female, from whence they have been induc'd to believe, that a Woman is so impure, that she can never attain to Happiness, until she be Transform'd into the Body either of Man, or some Male Beast.



## A DESCRIPTION OF FORMOSA

### CHAP. VII

#### *Of the Election of Priests*

**A**FTER this, their God spoke to *Psalmanaa-zaar*, and said, you shall choose one Priest, who shall preside over all the rest in the whole Isle, and he shall give Power to others to exercise the Priestly Office. This High-Priest shall never Marry a Wife while he continues in his Office, but if his Constitution obliges him to Marry, then the other Priests shall choose another in his room, and he shall resign his Office, and Marry when he pleases: The other inferior Priests may marry and keep one Wife, except they be Regulars; and then they are oblig'd to continue unmarried, and to live in Convents with their Brethren under one Superior, who shall admit them to the Priestly Office. But if these Regulars also should have a violent Inclination to marry, then they must first leave the Convent, and resign their Office, and after that they may marry. The Office of these Regulars, is to instruct the Youth in the Principles of their Religion, to teach them to Read and Write, and whatsoever else may conduce to their Edification. Besides, these Regulars are oblig'd to lead Religious Lives, and to Cloath themselves in distinguishing Habits; they are to shave their Head, but not to cut their Beard. They are to wear a Gown that does not open before or behind,

### A DESCRIPTION OF FORMOSA

and a Hood upon their Heads : And lastly, they may retire from the World, and live in desert Places, if they think fit to choose such an austere kind of Life.

As their God had Commanded, so did *Psalmazaar*. He created one ancient Philosopher of the Royal Progeny High-Priest, to whom he gave the power of ordaining all the other inferior Priests. This High-Priest therefore chose three out of the Citizens of every City, whom he ordain'd Priests, and one in every Village, until such time as Temples were every where built : And then the number of Priests was more encreas'd, insomuch that in the City *Xternetsa* the number grew at last to 160, and was proportionably augmented in other places, whether Cities or Villages. *Psalmazaar* establish'd also a Monastery in *Xternetsa*, and in many other Cities, in which the Regulars were to live according to the Rules abovemention'd, which were prescrib'd by their God. Lastly he gave order, That this High-priest should ordain in every City one Priest, who might ordain others ; and he was call'd the Chief Sacrificator, and has the power to ordain other subordinate Priests and Sacrificators. These are the Rites and Ceremonies deliver'd to the *Formosans* from their God, by his Prophet *Psalmazaar*, which have been ever since observed in their Country.

Now the Names of all the several kinds of Priests in our Language are these : The High



## A DESCRIPTION OF FORMOSA

priest is call'd *Gnotoy Bonzo*, the Chief Sacrificator is call'd *Gnotoy Tarhadiazar* ; the inferior Sacrificators, are called *Os Tarhadiazors* ; the Priests who read the Book of the Law and the Prayers, are call'd *Ches Bonzos*. The secular Priests are call'd *Bonzos Leydos*, and the Regular *Bonzos Roches*, and the Superior who is set over the Regulars is call'd *Bonzo Soulleto* ; the Masters who teach the young Children, are call'd *Gnosophes Bonzos*, and lastly the Preachers are call'd *Bonzos Jatupinos*.

The Office of the High-priest is to ordain others, to speak to God in private, and declare his Will to all the other Priests, and to chastise those who do not faithfully discharge their Office.

The Office of the Chief-Sacrificator is to ordain other Priests within his own Precinct, which is as it were his Diocese, to rule over them, and to take care of the Sacrifices, but chiefly of the Infants that are to be Sacrific'd ; for which end he is to take an accompt how many Boys each Family can furnish, and to admonish them in time to send in their number.

Moreover he alone is to cut the Throats of the Infants, and pluck out their Hearts ; others are to lay them upon the Gridiron, but he is to Pray publicly all the time they are a Burning.

The Office of the Subordinate Sacrificators, is to slay the Beasts, to wash and Boil them, and distribute pieces of their Flesh to the People ; and

### *A DESCRIPTION OF FORMOSA*

some of them are oblig'd to pray with the High-priest all the time that these things are a doing.

The Office of the secular Priests is various, for some of them are Readers, others Preachers, or Instructors of Youth, and others of them look after the Temple and Tabernacle, to see that all the Utensils belonging to them be kept in good Order.

The regular Priests, as I have already told you, use to instruct Youth, and to Preach; but moreover they should live retir'd from the World, preserve Chastity, and continue in Celibacy; they should submit themselves to their superiors, fast once a Week, and by all means improve in Vertue. But if once they be debauch'd, they do no longer observe the Rule deliver'd as they believe, by their God, and their Ancestors.

And here it is to be noted, That these Regulars do not make such Vows as the Popish Monks do; for they only take the Vow of Celibacy, neither do they Vow That so absolutely, but that they are still left at liberty, if they find that they cannot refrain from Women, to leave the Monastery, and then to marry a Wife: But they make no Vows of a blind obedience to their Superiors, of an affected poverty, and Humility, and of renouncing the Riches of this World. The only general Law of these Societies is this, whosoever finds himself fit and disposed to embrace a retir'd kind of Life, provided he be



## A DESCRIPTION OF FORMOSA

Pious, Learned and sincere, whether he be Rich or Poor, is to be admitted into a Convent, and when he enters, he is to bring with him that part of his Fathers Estate that belongs to him, and add it to the Revenues of the Convent. But if he be oblig'd, out of a desire of Marrying, to leave it, then all the Goods he brought with him into the Convent are restored to him, and necessary Food and Raiment are *gratis* given him, while he continued in it. But if he require any thing extraordinary, over and above the common allowance of the Convent, as some do, then this is to be Furnished at his own proper Charge, yet he is never permitted to go out of the bounds of the Convent, until he leave it for good and all. If any one die in the Convent, he is to leave all his Goods to it, and while he lives in it, he is to obey his Superior in all things which concern their Rules, but no further : For if any Superior should command one of the Regulars to Eat only Roots, while others fare Deliciously, he may refuse to obey him : But this is a Case that has never happen'd.

Thus all Religious Rites and Ceremonies, are Administered by one High-Priest, by some Sacrificators, and some that are Subordinate to them, and by Regular and Secular Priests. But because all that has been hitherto said, relates only to the Worship of their God, we shall now add something concerning the way of Worshipping the Sun, Moon and Stars, which are their Ancient Visible Deities.

## A DESCRIPTION OF FORMOSA

### CHAP. VIII

*Concerning the Worship of the Sun, Moon and Stars*

**M**oreover the God of *Formosa* said unto *Psalmannaazaar*, it shall not be Lawful for you on common days to invoke or worship me, but only the Sun, Moon and 10 Stars, which I have appointed Governors to Rule the World, and to provide all things necessary for you, and ye shall Sacrifice the same Beasts to them as ye do to me, but none of your Infants shall be offered up in Sacrifice to them, for this is my peculiar Worship, which belongs to me only: And after this manner ye shall Worship and adore them.

In the Morning, at the first hour, at least on the common days, ye shall rise up, and throw Water thrice upon your Head, and then ye shall ascend to the Roof of your House, and there ye shall adore the Sun and 5 Stars, and pray to them, not for any thing in particular, but only in general, that they would grant you such things as they know to be necessary for you, and return them thanks for the Favours ye have formerly Receiv'd from them. And in the night time, at the first hour ye shall Worship the Moon and the other five Stars, after the same manner. For ye must know that the Sun is the first and most excellent Creature, which I



## A DESCRIPTION OF FORMOSA

have Created to govern you, and to him I have given power of conferring Benefits upon you, according as you deserve well of me and him. The Moon I have plac'd in the next degree below him, and the 10 Stars likewise in their proper Places, as being Inferior to the other two. But if ye neglect to Worship them, I have given them power not only to keep back the good things they can bestow, but also to do you mischief, by afflicting your Bodies with Grievous diseases, by destroying the Fruits of your Ground, and Poysoning the Air you Breath with Pestilential Vapors: And therefore ye shall account it your daily Duty, on the common days to Worship and Adore them, after the manner afore prescribed: Moreover ye shall observe three Festivals in the Year, one to the honour of the Sun, another to the honour of the Moon, and a Third to the Honour of the 10 Stars. The First shall be in the First week of the Second Month called *Damen*, and shall last from the Third until the Ninth day of the week. The Second shall be in the First week of the 5<sup>th</sup>. Month called *Dattibes*, and shall last from the Third unto the 9<sup>th</sup>. day of the week. The 2<sup>d</sup>, shall be in the Third week of the 8<sup>th</sup>. Month called *Koriam*, and shall last from the 5<sup>th</sup>. to the 9<sup>th</sup>. day of the week.

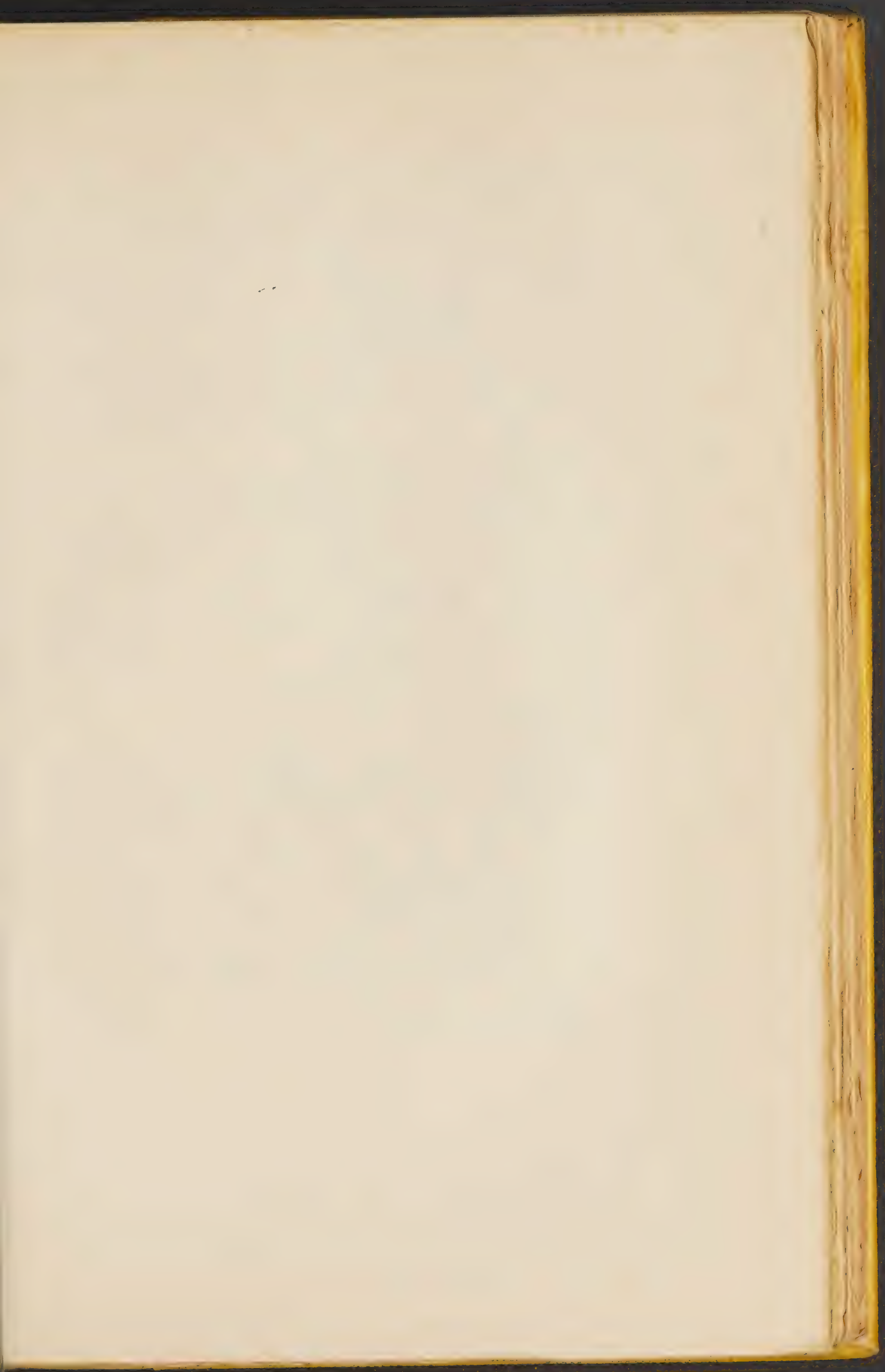
Ye shall make choice of a Mountain on which ye shall build three Alters, one to the honour of the Sun, another to the honour of the Moon, and the 3<sup>d</sup>. to the honour of the 10 Stars. Every

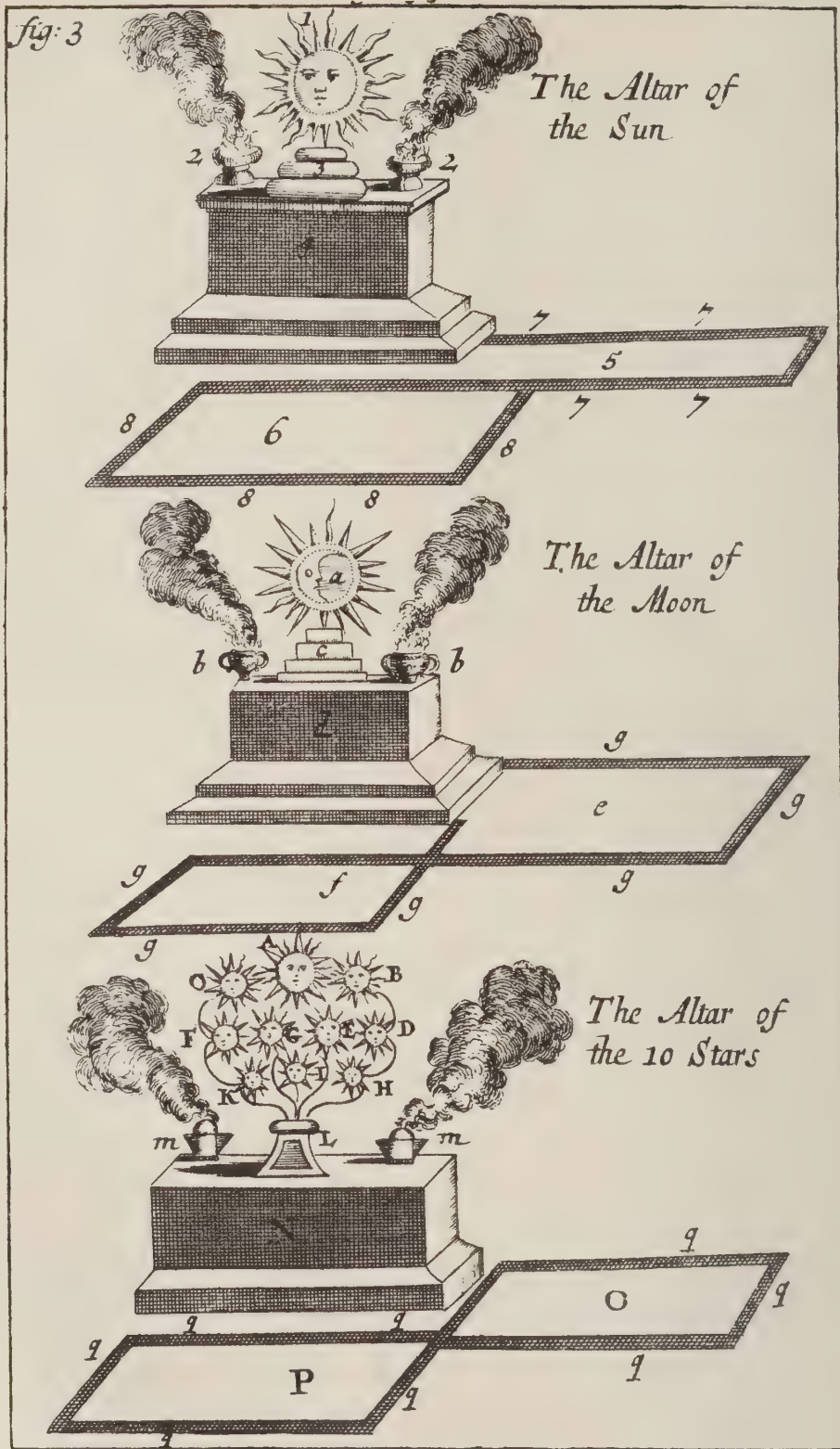
## A DESCRIPTION OF FORMOSA

City shall choose such a Mountain to itself, in some place near adjoyning, in which all the Citizens and Country-men shall meet together on the First and last day of their Festival, and there ye shall Sacrifice the same Number of Beasts as ye do to me. Ye shall not Eat of the Flesh of them, but consume it wholly in the Fire, and every one shall carry home with him part of the Ashes. During all these Festival days ye shall not Work at your ordinary Trades ; but after the Sacrifice is ended, ye may use any lawful Recreation. The Sacrifice shall begin at the 2<sup>d</sup>. hour in the Morning, and shall last until the 6<sup>th</sup> : But at night, every Family, shall Worship on the Top of their House, as they use to do on the common days, the Sun, Moon and Stars, at least all of them together. On the days between the first and last of the Festival ye shall go to the Mountain, not to offer Sacrifice there, but for Adoration, and then ye shall Sing and Play upon Instruments of Musick. The High Priest shall take care to appoint other Priests to do Sacrifice to them, they are employ'd to offer Sacrifice to me ; And these Priests shall have leave to keep 2 Wives and no more.

These Rules of worship *Psalmanaazaar* delivered as from our God to the People, whereupon the Citizens of every City built 3 Altars upon a Mountain, after the fashion represented in the following Figure.









## A DESCRIPTION OF FORMOSA

### *The Third Figure explained*

1. The Image of the Sun, 2.2. Two Pots of Incense, wherein Incense is burnt before the Sun on its Feast Days. 3. The top of the Altar. 4. The Altar. 5. The Holy Place in which the Beasts are slain. 6. The Place in which they are burnt. 7 and 8. 8, 8. The Stone-wall wherewith it is encompass'd.

### *The Fourth Figure explain'd*

*a.* The Image of the Moon. *b.* two Incense-pots smoking on the Festival Days. *c.* the top of the Altar. *D.* the Altar. *e.* the Holy Place wherein the Beasts are slain. *F.* the Place where they are burnt. *g. g.* the Wall that encompasses the Altar.

### *The Fifth Figure explain'd*

*A. Dig.* *B. Damen.* *C. Analmen.* *D. Anioul.* *E. Dattibes.* *F. Dabes.* *G. Anaber.* *H. Nechem.* *I. Koriam.* *K. Turbam.* which are the Names of the Stars that are ador'd. *L.* the top of the Altar. *m. m.* two Incense-pots. *N.* the Altar. *O.* the Holy Place in which the Beasts are slain. *p.* the Place in which they are burnt. *q. q.* the Wall.

Let us suppose then that the Paper is the Mountain, on the top of it is built an Altar to the Sun, and in a Place a little below that, is

## A DESCRIPTION OF FORMOSA

built one to the Moon, and in a Place yet lower, there is one to the 10 Stars.

Thus the People did punctually obey the Commands of our God, and his Orders as to Religious Worship, are strictly observ'd to this very Day.

### CHAP. IX

*Of the Postures of the Body in Adoring*

THE *Formosans* in Adoring God, use various Postures of Body according to the several Parts of Religious Worship they are performing: For 1st, When the *Farhabadiond* is publickly read in their Temples, every one of them, at least if he be capable of doing it, bends a little the right Knee, and lifts up the right Hand towards Heaven. 2. When Thanks are given to God, then all of them fall prostrate on the Ground. 3. After the Thanksgiving, when they Sing Songs or Hymns, they are to stand up with their Hands joyn'd together. 4. When Prayers are made for the Sanctification of the Sacrifices, then every one bends the left Knee, and stretches out his Arms wide open. But when the *Victims* are a slaying, every one may sit upon the ground (for they have no Seats or Pews, such as you use here in *England*) only the Richer sort have a Cushion to sit on; while the Flesh is a boyling, every one stands with his Hands joyn'd together, looking towards the upper Part of the Taber-



## A DESCRIPTION OF FORMOSA

nacle. After the Flesh is boyl'd, every one of the People takes a piece of the Flesh from the Priest and eats it, and what remains, the Priests keep for themselves.

When all these Ceremonies are ended, the Tabernacle is opened, and then every one for sometime lies prostrate on the ground to adore ; and after they rise up, they may look upon their God, and if he appears in the shape of an Ox, or such-like tame Beast, then they leap for Joy, because they believe that God is well-pleas'd with them : But if he appears in the shape of a Lyon, then they think some Great Crime has been committed, whereby God is much offended, and therefore they endeavour by New Sacrifices to appease him. After the Tabernacle is open'd and every one has ador'd, then there is a Sermon, and while that lasts, the People stand ; and after Sermon, there is a short Prayer, and then a Thanksgiving ; after which the people bow down their Body, and touch the ground with the fore-finger of their right Hand, and then depart.

When the Sun, Moon and Stars, are ador'd upon the Mountain, then they bend the right Knee, and hold up the right Hand toward Heaven ; when that Chapter of *Jarhabadiond* is read, wherein our God commands them to Worship, the same posture of Body is observ'd in their Songs and Hymns, they stand with their Hands joyn'd together. In their Prayers they

## A DESCRIPTION OF FORMOSA

bend the left Knee and stretch out their Arms. At their Thanksgiving the People stand, looking towards Heaven with their Arms extended and wide open; and the same posture they use on their common Days, when they worship the Sun and the 5 Stars; but at Night when they worship the Moon and the 5 Stars, they stand with their Hands joyn'd together. And this is all that is remarkable, as to the several postures of Body they use in their Religious Worship.

### CHAP. X

*Of the Ceremonies that are observ'd at the Birth of Children*

**B**Y the Command of our God, the following Ceremonies are observ'd at the Birth of Children. 1st, When the Mother feels the time of Birth approaching, she ought to offer Sacrifices to the 10 Stars, more or less precious according to her Ability. After she is brought to Bed of a Child, she is to keep the Infant until the 1st Day of the Week, and on that Day she is to wash herself and the Infant, and go unto the Temple with her Husband, and to carry the Infant with her, and there to offer a Sacrifice to our God. Then Prayers are made for the Infant, and thanks are return'd for her safe delivery: Then the Mother and Father do solemnly promise, that they shall be ready to deliver up the Child, (if it be a Son and not the



## A DESCRIPTION OF FORMOSA

first born) to be Sacrific'd to the Honour of God, whensoever it shall be call'd for. Then a small fire being kindled of straw, the chief Sacrificator takes the Child, and makes it pass through the flame 12 times ; after which there comes another Priest, and anoints the Child's skin with Oyl, lest it should suffer any prejudice by the flame. All these things being ended, the Mother takes the Child, and the Priest having read the Thanksgiving, she returns Home with it ; where it is usual upon such occasions, for the Father and Mother to make an Entertainment for their Kindred, Friends, and some of the priests.

When the Child arrives at 9 Years of Age, then the Child is to go on a Festival Day unto the Temple with his Father and Mother, and there to make a Vow unto God, that since he was pleas'd not to desire him for a Sacrifice, he will faithfully observe whatsoever is commanded him in *Jarhabadiond* : And the Father and Mother do promise on their part, that they will do whatever lies in their Power for the Honour of our God. And then the Priest reads a prayer and Thanksgiving and they all return Home. The 1st Ceremony is call'd *Abdalain*, or the Purification : the 2d is call'd *Blado*, or the Vow.

But here it is to be Noted, that tho we use this Ceremony of Purification, yet we do it not upon the account of any Original Sin in the Infant, which we are altogether Ignorant of : And yet because our God has commanded this Purifica-

## A DESCRIPTION OF FORMOSA

tion to be us'd, some of them believe that it is for the Corruption of our Nature ; and others that it is for the Sins of our Ancestors, and chiefly of our Father and Mother : For we think that God Created this World in time, and replenish'd it with Men ; but we believe that God did not Create Mankind in the same Corrupt State in which it now is, but that Men by degrees Corrupted themselves, and that they do daily more and more degenerate from their Primitive State, as we find too plainly by experience. This is no Article of our Faith, but only the Opinion of some concerning the Creation of the World, and the State of the 1st Men Created by God : But our Scripture makes no mention of these things.

### CHAP. XI

*Of our Marriage, or Groutacho*

Since our God requires the Hearts of so many young Boys to be offered up in Sacrifice, therefore lest the whole Race of Mankind, should by degrees be extirpated, he has permitted the Men, at least those of the Laity, to keep more Wives than one : And so some of them have 3, 4, 5, 6, or more Wives, every one according to his Estate, whereby he is able to maintain a greater or lesser number ; but if any one takes more Wives then his means will maintain, he is to be beheaded : And therefore



## *A DESCRIPTION OF FORMOSA*

to prevent this, before any one Marries a Wife, he is to be examin'd whether he has sufficient means to maintain her: Thus they may have many Wives, that they may beget many Children every Year; of whom some of the Sons are Sacrific'd, but the Daughters are all preserv'd for Matrimony, as will appear more fully hereafter.

In the mean time this is well worthy to be observ'd, that neither the Brother can Marry his Sister, nor the Brother's Son his own Brother's Daughter; all Marriage within these 2 degrees of Consanguinity (but not within the other degrees) being so absolutely forbidden, that the High Priest himself cannot dispense with it.

Whenever therefore a Man has a mind to take a Wife, whether he has one or more Wives before or no, he is first to agree with the Father and Mother for their good will, and then to get the consent of the Daughter. After this, before he is Married, he is to make known his design to the Sacrificator, who is to enquire whether he has sufficient means to maintain this Wife he intends to Marry; And if he has, then all the Friends and Relations are call'd together, and the Bridegroom and Bride come along with them to the Gate of the Temple, where they are met by a Priest, or the chief Sacrificator, who asks them, what they desire to have done; to which the Bridegroom and Bride answer, they desire to be joyn'd together in Matrimony, after which

## A DESCRIPTION OF FORMOSA

answer they are permitted to enter into the Temple. The reason why they are thus interrogated before their Admission is this, because no Man may enter into the Temple with any Woman but his Wife, except at the time when he is to be Married. Being thus introduc'd into the Temple in order to their Marriage, which is always to be Celebrated on a simple Festival-Day, *viz.* On the 2d Day of the Month, they are first to say their Prayers, and then to offer Sacrifice ; after which the Husband promises to be faithful to his Wife, *i.e.* That he will know no other Woman besides those to whom he is joyn'd in Matrimony, that he will exercise no Tyranny over this Woman, nor do any thing to her contrary to the Law of Nature, of God, or of Man, &c. Likewise the Wife promises to be faithful to her Husband, that she will know no other Man besides him, that she will be obedient to him in all things, &c. Then they are both to swear before their God, the Sun, Moon and Stars, that they will faithfully keep this Promise, and to imprecate the Divine Vengeance if they shall break this solemn Vow. Then Prayers are said for them, after which they return Home with all their Company ; at which time it is Customary to make a great Feast for them, according to the Estate of the Bridegroom. These things concern the Ceremony of Marrying, but as to other things relating to a Married State, they shall be mention'd in their proper Places.



## A DESCRIPTION OF FORMOSA

### CHAP. XII

*Of the Ceremonies towards the Dead*

THE same Ceremonies are observ'd towards every one that is Dead, whether it be a Man or a Woman.

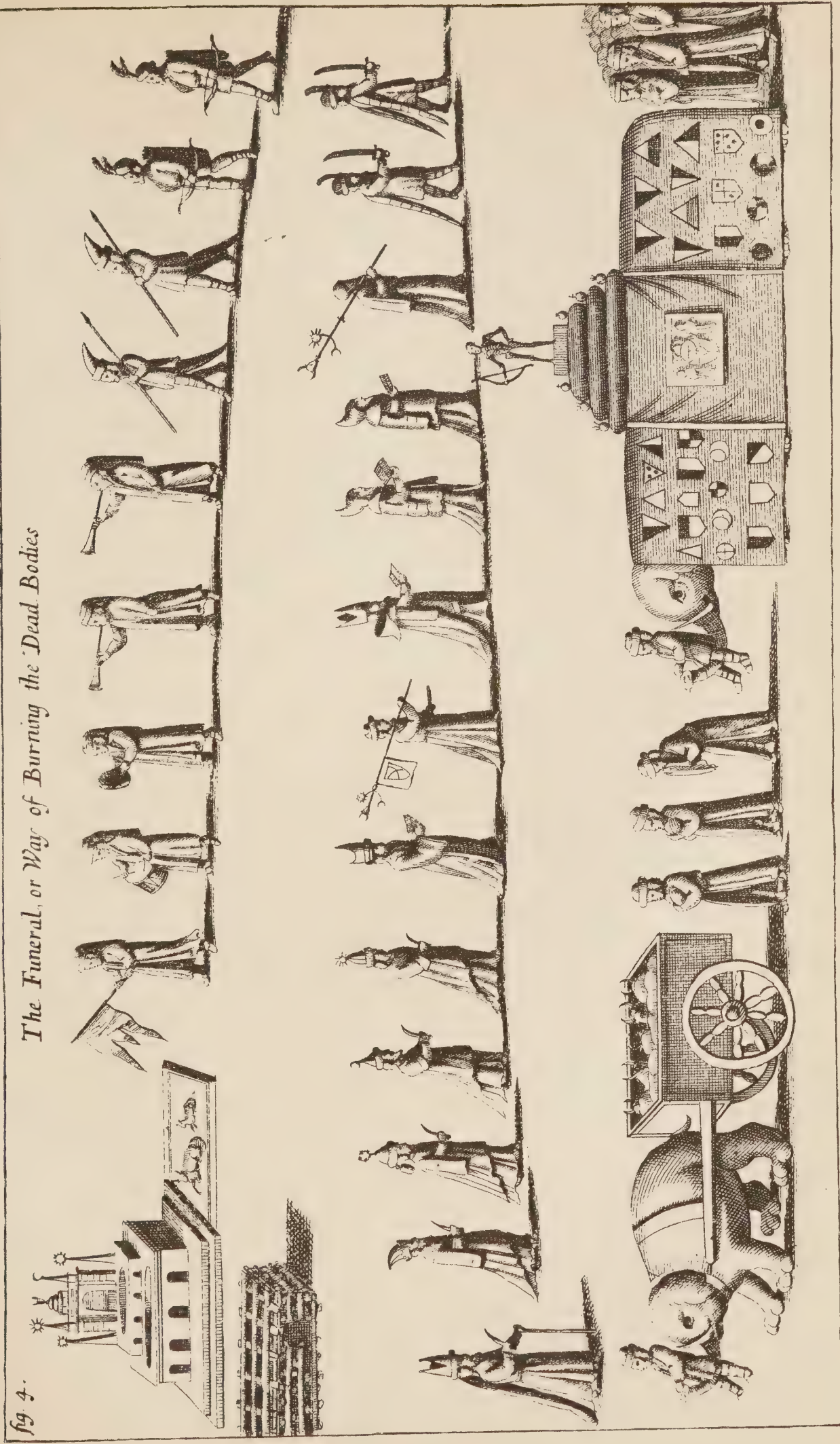
In the first place, many Prayers are put up and Sacrifices offer'd for the sick Person : But after Death, the Dead Body is to be kept 32 Hours, and to be anointed with Oyl, whether it be to be burnt by Day or by Night. After this, a little while before the Hour wherein it is to be burnt, all the Friends and Relations of the Deceas'd are sent for, and in their presence the Dead Body is plac'd in a Coffin, which Coffin is plac'd upon a Table : And then all the Company that had been invited, sit down at this Table which is furnish'd with all sorts of Meat, of which they eat freely. At last, when the Hour is come that the Body must be carried away to the place of Burial, then come the Priests both Regular and Secular, and the Players upon Musical Instruments, and the Mourners, *i.e.* those who Act the Part of Mourners for Money ; And all these being come, the Coffin is laid upon a Litter carried by 2 Elephants. All which may be better understood by the Figure here annex'd. But it is to be remark'd, that in the Description we have given of the Funeral Rites, we suppose the Person Deceas'd to die Rich ; for as to others,

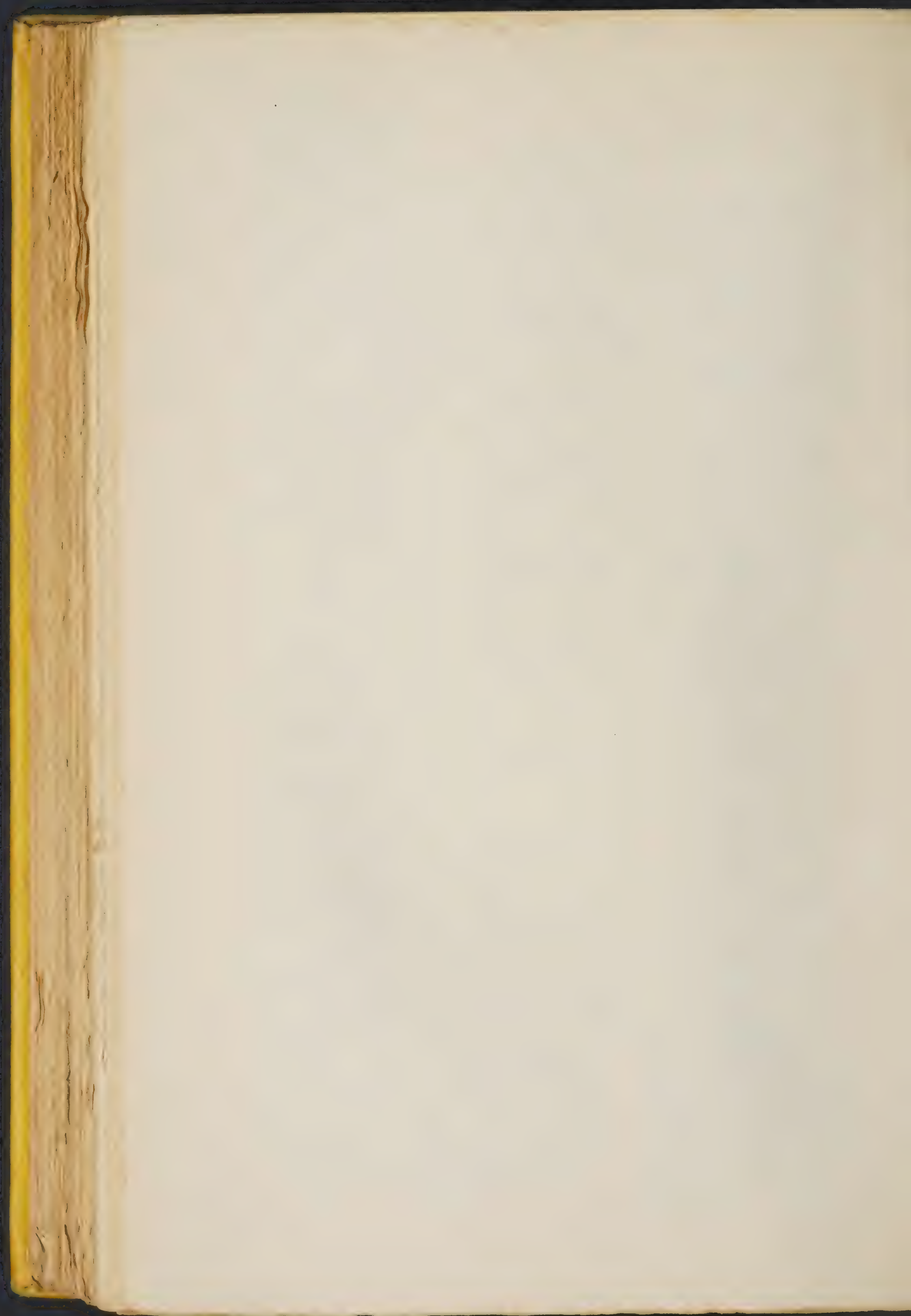
### A DESCRIPTION OF FORMOSA

the Poorer they are, the fewer Ceremonies are observed at their Funeral. Supposing therefore that the Person Deceas'd was Rich, after all the aforesaid Ceremonies are ended, which are to be observ'd at Home, then all the Company which ought to be present at the Funerals, meet together in the House of the Deceas'd, and having plac'd the Dead Body in a Litter, they walk from the House to the place where the Body is burnt in this order : First, one of the Officers of the City leads the Van, carrying the banner of the Deceas'd, then follow several Players upon Instruments making a doleful noise : After them (if the Person Deceas'd be a Nobleman, but not else) follow the Souldiers who are to guard the Body, whereof some are Arm'd with Lances, some with Bows and Arrows, and others walk with naked Swords in their Hands : After them follow the Regulars, before whom goes the Officer of the Convent, carrying the Arms of God and of the Abby ; after him follows the *Monks*, and last of all comes the *Abbot*. After them come the Secular Priests, and before them the Officer of the Parish Walks, carrying the Ensigns of God and of the Temple, then come all the common Priests, and after them the Sacrificator of the Sun, and then of the Moon and of the 10 Stars ; after them come the Sacrificators of our God, and last of all the Chief Sacrificator with his Servants attending him : As to the High-Priest, he never uses to be present



The Funeral, or Way of Burning the Dead Bodies







## *A DESCRIPTION OF FORMOSA*

at any Funeral, but when a King or a Vice-Roy are Dead ; but after the Chief Sacrificator follow the Priests, and then come the Chariots full of Beasts for Sacrifice, which are carried by Elephants or Camels : After them come the Mourners who walk before the Dead Body, which is carried in a black Litter like those here in England, (saving that the middle is rais'd up to a point like the top of a Turret,) by 2 Elephants, the first whereof, that which goes before the Corps, is cover'd all over with black Cloth, so that nothing of it is to be seen but the Head ; and on the Cloth, are fasten'd the Coats of Arms of all the Ancestors of the Deceased, as his Grand-Fathers, Great Grand-Fathers, and his Parents, all which are distinctly plac'd ; And lastly, after the Litter, follow first the Parents and Kindred, and then the Friends of the Deceased. Now when all this Company is come to the place where the Dead Body is to be burnt, then the Priests Regular and Secular are to pray for the purification of the Sacrifices : After this the Beasts are slain and burnt, upon an Altar which is built there upon this occasion, and the ashes of the burnt Sacrifices are thrown upon the Pile of Wood, in which the Dead Body is to be burnt ; and after the Coffin containing the Dead Body is plac'd upon the Pile, the fire is put to it, which burns till all is consum'd to ashes ; and then the ashes are buried in a place under ground, near the place where the Pile of wood stood. And

## A DESCRIPTION OF FORMOSA

thus the whole Ceremony is ended, and all the Company is ended, and all the Company having Saluted one another return Home.

### CHAP. XIII

*Of our Opinion concerning the State of Souls after Death*

SINCE our Scripture or the Book, which they call *Farhabadiond*, promises great happiness after this Life, to those who have liv'd according to the Natural, Divine and Human Laws, but says nothing expressly of the State of Souls after Death, hence we are divided into various Opinions about it. The Transmigration of Souls is generally believ'd by all of them, which appears to have been the common and ancient Opinion of almost all *Pagans*; but as to the manner of this Transmigration we differ: For some believe that the Soul after Death, passes into the Body of some Beast, either wild or tame, some that it passes into the body of another Man, either Poor or Rich, Happy or Miserable, according to its behaviour in the former body good or bad, and so it continues to pass out of the body of one Beast into another, or of one Man into another, in endless circuits of happiness and misery. Others have more sublime Notions of a departed Soul, for they believe that the Soul which is to be rewarded with Happiness after this Life, shall at last be transform'd into a Star, and then



## A DESCRIPTION OF FORMOSA

being plac'd in Heaven, it shall enjoy all imaginable Happiness, which will consist in the vision and fruition of our God : But because the Sins of such a Soul design'd for this Happiness, which have been committed in this Life, are not always fully and perfectly blotted out before Death, but only cover'd, by the Sacrifices that have been offer'd for them ; therefore they appoint a certain place, in which the Soul, before it arrives at this Happiness, may do penance for its Sins, which place they think to be the bodies of some Beasts : And for this reason, they believe that God forbids the use of these Beasts for Food, and will not suffer them to be kill'd, but only for Sacrifices, *viz.* Oxen, Rams, Elephants, Harts, Goats, Doves, Dogs, Horses, Camels, &c. All which Beasts are forbidden to be slain by any one, but only for Sacrifices ; and if any of them die of themselves, then they are Buried after their Death, least they should be devour'd by wild Beasts. They believe therefore, that these Souls design'd for Happiness, shall remain in the bodies of Beasts, until they have done penance for the Sins committed in their former bodies ; But after such a Beast dies of it self, or is offer'd in Sacrifice to our God, then they believe that the Soul which was in it, shall be transformed into a Star in Heaven, where it shall enjoy eternal Happiness.

But all this seems to me to be a fiction invented by our Priests, because they reap great profit and advantage by it ; for when any one dies, the

## A DESCRIPTION OF FORMOSA

Relations of the Deceased, are to pay them a great Summ of Money, more or less, according to their Ability, which they promise to convey to the Soul under penance : For they perswade the People, that the Souls under penance stand in need of Money, which none know how to transmit to them but themselves : And besides, they receive as much Money for the Prayers and Sacrifices, that are offer'd for these Souls while they continue in a State of penance.

As for the damn'd Souls, they determine nothing for a certain truth, but are divided into various Opinions. For some think that these Souls shall inform the Bodies of evil Beasts, as they call the Lyons, Wolves, Tigers, Apes, Cats, Swine, Serpents, and other such like Beasts. Others believe that they are in a manner annihilated, after they depart out of the Body of a Man : But the more common Opinion is that of those, who believe that they wander eternally in the Air, and that God Creates in them such a pain for the loss of their Happiness, and such a shame for the Sins they have committed, as fills them with a grief too great for Human Nature to bear. And these damn'd Souls they believe to be, what here in *Europe* you call Devils, and there they call *os Pagostos* : And therefore they offer Sacrifices to these evil Spirits, because they believe that these Sacrifices give them some ease of their pain, and so hinder them from doing themselves a mischief.



## A DESCRIPTION OF FORMOSA

### CHAP. XIV

#### *Of the Priestly Garments*

THE Priests were formerly left at their liberty to wear any kind of Garments they pleas'd, provided they were such as would distinguish them from the Laity : But now they have different kinds of Garments, every one according to their several Offices ; which Custom is never any more to be alter'd. What these Garments are may appear by the following description of them.

The High Priest has a Sky-colour'd Mitre, the lower part of which is shap'd like a Crown, and is plac'd upon a Bonnet ; the Hair of his Head is short, and of his Beard long ; he wears a little Cloak of a Sky-colour, which is round before, tapering behind, and reaches down only to the Elbow. He wears also a long Cloak like a Gown, which hath sleeves open in the middle thro' which he puts his Arms, and that also is of a Sky-colour. Under this Cloak there is a Cloth of a Violet-colour, which hangs down before and behind, and also a white Tunick. His stockins are such as are commonly worn, but he has no breeches. He wears shoes like *Sandals*, such as are commonly us'd by the *Capuchines* in the *Romish* Church. He carries an Iron-Rod in his Hand, being a Cubit long, having a round Head on which his Coat of Arms is Engraven.

## *A DESCRIPTION OF FORMOSA*

The chief Sacrificator has also a Mitre upon his Bonnet, but no shape of a Crown, and from the round part of the Bonnet there hangs a Cloth which reaches down to the ground : He has also a Long Gown which is tied about with a Girdle. The Mitre is of a Sky-colour, signifying his dignity, and the Bonnet of a Red colour, signifying his Office of Sacrificator. The Cloth which hangs down from his Bonnet is of a Sky-colour, and his Gown is Red : He always carries a sword in his Hand, in token of his bloody Office ; his shoes and stockens are like those of the High-Priest, and his Girdle is usually of a White-colour.

The common Sacrificator of our God, has a sharp-pointed Bonnet of a Red-colour, bending a little downward behind : He wears a Cloak like that of the High-Priest, but of a Red-colour, and it is so short before, that it covers only the Knee ; and behind, it hangs down to the ground : He has also a Red Gown under his Cloak.

The Sacrificators of the Sun, Moon and 10 Stars, have the same Garments, but of a different colour. The Sacrificator of the Sun, has a white Bonnet with the figure of the Sun on the top of it : He wears also a red Cloak and a white Tunick. The Sacrificator of the Moon, has a white Bonnet, and the figure of the Moon for distinction upon the top of it, a white Cloak and a red Gown. The Sacrificator of the 10 Stars has the figure of them upon a white Bonnet, and behind, there is a short piece of



## *A DESCRIPTION OF FORMOSA*

Cloth hanging down from the Bonnet, he wears a red Cloak with a white Sleeve, and a white Tunick. All Sacrificators carry a Sword in their Hand.

The common Priests have a kind of a Bonnet, upon which there is a short Mitre, shorter behind than before : They wear a long Gown of a white colour, whose Sleeves are long and broad ; they do not tye their Gown with a Girdle, but they have a short Tunick under it made of Cotton.

The Officers or Servants belonging to the Temples, have also a habit distinct from the Laity, for they wear a Bonnet different from the common People, a black Gown, and a black Rod about a Cubit long ; and at all the common Meetings they carry the Arms of the Parish, and of Religion like a Banner.

The Regular Priests wear the like Garments with the Secular, but they are of a different colour, according to their several Abbies. They have a sharp-pointed Cowle upon their Head ; they shave the hair of their Head often, but never their Beard : They have a long Tunick, and over it a short one, but both of them are close : The sleeve of their upper Gown, which is short, but large, usually hangs down low. Their stockens and shoes are like those of other Priests. Their Superior at publick Meetings has a Mitre upon his Head, and his Cowle hangs down behind : Besides, he has a little short Cloak like that of the High-Priests, but it is of a Violet-colour ;

## A DESCRIPTION OF FORMOSA

and a Violet-colour'd Cloth hanging down before and behind, and a long Tunick of a white-colour, and lastly a long Cloak between the Tunick and the little Cloak, which usually is of Divers Colours: He ought to have a long Beard and short Hair on his Head, he carries an iron-rod in his Hand like the High-Priest; his shoes and breeches are like the rest of the Regulars: But when he is in the Abby, he wears the same kind of Cloaths as the other *Monks*.

The Servants of the Abby are Cloth'd after the same manner, as the Servants of the Temple, except as to the Bonnet, which is such a Bonnet as the Boys wear here in *London*; their other Garments are distinguish'd only by their Colours. And this is all that occurs to me at present, as to their Habits and Religion.

All which habits may be seen in the Figure of their Funerals, where all these habits of the Priests are exactly represented.

### CHAP. XV

*Concerning their Manners and Customs*

'TIS certain that the Manners of the *Formosans*, are not so Corrupt as the People are in other Places; and the reason is, because they are strictly oblig'd to observe the Laws of their Policy and Religion under severe Penalties, with which the Laws are enforc'd



## A DESCRIPTION OF FORMOSA

against the Commission of any Villany or Impiety; so that none dare to violate them, being restrain'd by the dread of their Penalties, which are certainly and impartially Executed.

They have divers Customs which will please some, and displease others: For first, 'tis customary with them to adore the Emperor as a God: He never sets his Foot upon the ground, nor suffers the Sun to shine upon his Face. None but Noblemen are permitted to Visit him, nor are the Inferior People admitted to see him, except at the Great Festivals, which are but 3 in a Year; and then he shows himself to all the People: But first, they are to bend their Knees and fall prostrate on the ground, and adore him: After they have done this, they may rise up and look upon him.

They Salute the Kings by bending their Knee, joyning their Hands and bowing their Head. They Salute the Vice-Roys also by bending one Knee, (*viz.* The Left, if he be the Vice-Roy of a Foreign King, and the Right if he be Vice-Roy of one of his own Kings) and also by carrying his Right Hand from his Head down to the ground.

They Salute an High-Priest as they do a King, and the chief Sacrificators as they do Vice-Roys. The Noblemen and Priests are Saluted by carrying the Hand from the Head down to the shoe, and by bowing the Head. One Friend Salutes another by kissing both his Hands, and joyning them with his Friends. Superiors do

## A DESCRIPTION OF FORMOSA

not Salute an Inferior, but by a nod of their Head they signify, that they have seen him Saluting them. Servants Salute their Masters, by carrying their Hand from their Mouth down to the ground, and falling prostrate on their Face. Wives do Salute, and are Saluted after the same manner as their Husbands. In speaking to Noblemen, they use not any particular distinct Language as the *Chinese* do, nor any Circum-locutions, or different way of Construction from what is us'd to Inferior Persons, but calling them by their Title ; and in speaking to them, and even to the Emperor himself, they make use of the second Person of the singular Number : And this is the Customary way of speaking to Great Men, which is observ'd in all *Japan*.

No Conversation is allow'd between any Man and another Man's Wife, nor between a Batchelor and a Maid, but in the greatest Feasts and Diversions, every one keeps among those of their own Family, the Wives with their own Husband, the Sons and Daughters with their Father and Mother ; for if any Man should see one Man with another's Wife, or a Maid with a Batchelor that is a stranger, he would certainly account them Adulterers.

Supposing that a Man has 6 Wives, each Wife has a private Chamber for her self, in which she lives with her own Sons and Daughters, and takes pains in some kind of work, and when the hour



## A DESCRIPTION OF FORMOSA

of Dinner or Supper comes, a Servant goes and knocks at their Doors ; and then they come out of their Chambers into the Parlour where they are to eat. After Dinner, they may walk for sometime with their Husband in the Garden, and then every one of them returns to her own Chamber again, and continues there until the time of Supper ; only sometimes they are allow'd to meet, and drink together, such Liquors as *Thee, Chila, &c.* Assoon as the hour of Supper is come, then a Servant goes and calls them all, and they come to Supper. After Supper they walk, and divert themselves with Dancing, Singing, or telling old stories, or any such like Recreation. At last, at the third hour of the Night (which is the 9th hour here in *England*) every one of them goes to her own Chamber, and the Husband sends for one of them whom he has a mind to lye with that Night ; and in the Day-time he sometimes Visits one of them, sometimes another, according to his fancy. This kind of Life is sweet and pleasant enough, as long as every one of them is of an agreeable humour ; but if the Husband begins to love one Wife more then another, then arises Envy and Emulation against that Woman whom he loves most, and hence strife and discord is spread thro' the whole Family : But when the Husband is civil and discreet, and imparts to each of them an equal share of his good will and friendship, then all the Wives endeavour to

### A DESCRIPTION OF FORMOSA

please him in all things, and the House is like a Paradise, by their good agreement, and dutiful care of their Husband. The Women employ themselves in some kind of work proper for them, in teaching and taking care of their Children: And sometimes they Visit one another, or spend their time in Innocent Recreations. And while they continue dutiful and peaceable, they may have any thing of their Husbands that they desire: Who always Marry them when they are very young, *viz*: Between 10 and 15 Years of Age, that they may the more easily bend them to comply with their humor. Every Wife takes care of her own children; but if one die and leave Children behind her, then the Husband Marries another and commits the care of them to her.

This Prerogative is granted to the first Wife above all the rest: That she is to take care of the Family, and is not so much subject to the Husband as the others are; for the other Wives cannot go out of the House, unless the Husband be with them, but the first Wife may. Besides, her first Son is never to be Sacrific'd, but is the Heir of the Family, as we shall show hereafter; and when the Husband dies, the first Wife governs the Family, and the rest are subject to her. And this Custom prevails also among the *Japanners*, but with this difference: That the *Japan* Women after the Death of their Husband may Marry again, but the *Formosan* cannot; the former



## *A DESCRIPTION OF FORMOSA*

receives some Portion of their Father's Estate, but the latter do not.

When any Man has a mind to Marry a Maid, with whom he is in love, he must first acquaint the Father and Mother with his design, and discover to them what Estate he has, &c. And if the Father and Mother consent to give him their Daughter in Marriage, then he is permitted to speak to the Daughter, but never before : Neither then is he allow'd to converse with her in private, but only in the presence of the Father or Mother, or one of the Maids Kindred : And if the Daughter consent, then the Father and Mother present him with some Gift of small Value, as a Ring, some Clothes, or the like, but they give him no Portion out of the Father's Estate with her.

The first Born Son of the first Wife, as has been already noted, is not to be Sacrific'd, and is the Heir of the Family : Now the Right of Inheritance consists in this, that he receives one half of the Estate after the Father's Death : But the Brethren divide the other half among them ; and if every one of them will Marry a Wife before the Death of the Father, then the Wife whom he Marries, continues in the Husband's Family until the Father be Dead, and then the Estate is divided, and each Brother takes his share of it, and lives by himself.

'Tis Customary on Solemn Days, between the first and last day of a Festival, for all sorts of

## A DESCRIPTION OF FORMOSA

People, to Feast their Relations and Friends, as they use to do at Births, Marriages and Burials, which has been already observ'd.

The Poor are not suffer'd to beg in the Isle *Formosa*, but every Precinct has some Publick House, wherein they keep all their Poor, who are Fed and Cloth'd at the Charge of the whole Precinct; and those of them who are able, are put to Work and Labour, but others who are disabled by Age or Sickness, are maintain'd *Gratis*. This Publick House is call'd the House of God for the Poor, or in the Language of the Natives, *Caa tuen pagot ack chabis-collinos*. If any stranger, who comes from some other Island of the *Japan* Empire, happens to want subsistence while he is Travelling thro' the Country, he is furnish'd with necessaries in every City and Village that he passes thro' at the expence of the publick.

They have also Taverns and Victualling-Houses, which Men frequent for Eating and Drinking, Smoking and Playing, &c. But no Woman must come into any of these Publick Houses.

All *Japanners* were wont to be very curious to see strangers, and to entertain them very civilly; but ever since the great slaughter was made of the Christians that were there, they hate all strangers that come into their Country, unless they come from some other Island of *Japan*, as will appear more fully hereafter.



## A DESCRIPTION OF FORMOSA

### CHAP. XVI

#### *A Description of the Men in Formosa*

**A**Ltho' the Country be very hot, yet the Men in all *Formosa* are very fair, at least those who can live upon their Means ; but the Country People, Servants, and others, who are expos'd to the heat of the Sun, and are forc'd to work in the open Air all Day, are very much tawn'd by the burning heat. The Men of Estates, but especially the Women, are very fair ; for they during the hot season, live under ground in places that are very cold ; They have also Gardens and Groves in them so thick set with Trees, that the Sun cannot penetrate thro' them ; and they have Tents which they use to sprinkle with water, so that the heat can do them no hurt : And hence it comes to pass, that altho the *Formosans* live in a hotter Country than the English, yet they cannot so well endure heat.

They use Distill'd Waters, not only to wash themselves, but also to remove any speck upon the skin, which is not rooted in the flesh : And this is one means which makes them so fair.

And here I must not omit to give some account of a Controversie, between the *Chinese* and *Japannese* on the one side, and the Natives of *Formosa* on the other, relating to the Customs of these Countries. Ye must know then that the *Chinese* and *Japannese* make their Teeth artifi-

### A DESCRIPTION OF FORMOSA

cially black, but the *Formosans* preserve theirs white. The *Jappanese* plead for their Custom, that all Beauty consists in Variety of Colours, and therefore as an *Ethiopian* is counted most Beautiful, who has a black Face and white Teeth ; So the Beauty of the Natives in our Country who have a fair Face, must consist in having black Teeth. But the *Formosans* granting this argument, answer for themselves, that Beauty may consist in some things, which cannot be had : Thus it would be Beautiful to have black Eyes, which yet cannot be made so, and therefore, say they, nothing artificial ought to be made use of, to make us appear otherwise than Nature has fram'd us.

Hence the Reader may observe, that the *Formosans* are also white and very fair, but chiefly the Women ; and if we may believe the Proverb, *Turkey* and *Japan* breeds the fairest Women in the World. The *Formosans*, generally speaking, are of a short stature, but they make up in thickness what they want in tallness. They are commonly strong-bodied Men and indefatigable in Labour ; they are very good Souldiers, and love War better then Peace. They are very kind and good-natur'd towards their Countrymen : Whom they love, they love so well, that they would lose their Lives for them in a case of necessity ; but whom they hate, they hate mortally, and usually contrive their Death in any way that's possible to them. They are very



## A DESCRIPTION OF FORMOSA

Industrious and Cunning, and quickly learn any thing they see done before them. They abhor all falsehood and lying, and therefore they have no value for Tradesmen and Shopkeepers, because they use many lies to commend their Wares, and put them off at a better Price.

### CHAP. XVII

*Of the Cloaths worn in Formosa, by all Ranks of People*

THE *Formosans* are certainly very curious in their Cloaths, but they affect no new fashion as the *Europeans* do ; wherefore they seem to be still Cloathed according to their Ancient Custom. In this they excel the *Europeans*, that the Qualities and Conditions of Men may be discern'd there by the distinction of their Habits, whereas here a Nobleman cannot be known from a Tradesman by his Cloaths. The Habits of the *Formosans* are not much different from those of the *Jappannese*, especially as to the common sort of People ; but the Kings and Vice-Roys, and Noblemen have different sorts of Garbs. The great difference between the *Jappannese* and *Formosans*, consists in this, that the *Jappannese* wear 2 or 3 Coats, which they tye about with a Girdle ; but the *Formosans* have only one Coat, and use no Girdle. They walk with their Breast open, and cover their Privy parts with a Plate tied about them made

## A DESCRIPTION OF FORMOSA

of Brass, Gold, or Silver. The *Jappannese* also wear little light Bonnets, but the *Formosans* use larger Bonnets, with a train hanging down to the ground, made of some light stuff, as Silk, Cotton, &c. And when they walk, they wrap it about their Arm.

We shall add no more about the *Jappannese*, since our design is only to give an account of the Isle *Formosa*: And seeing, as I have said, the dignity and condition of every one may be discern'd by their different Habits, I shall now briefly describe them.

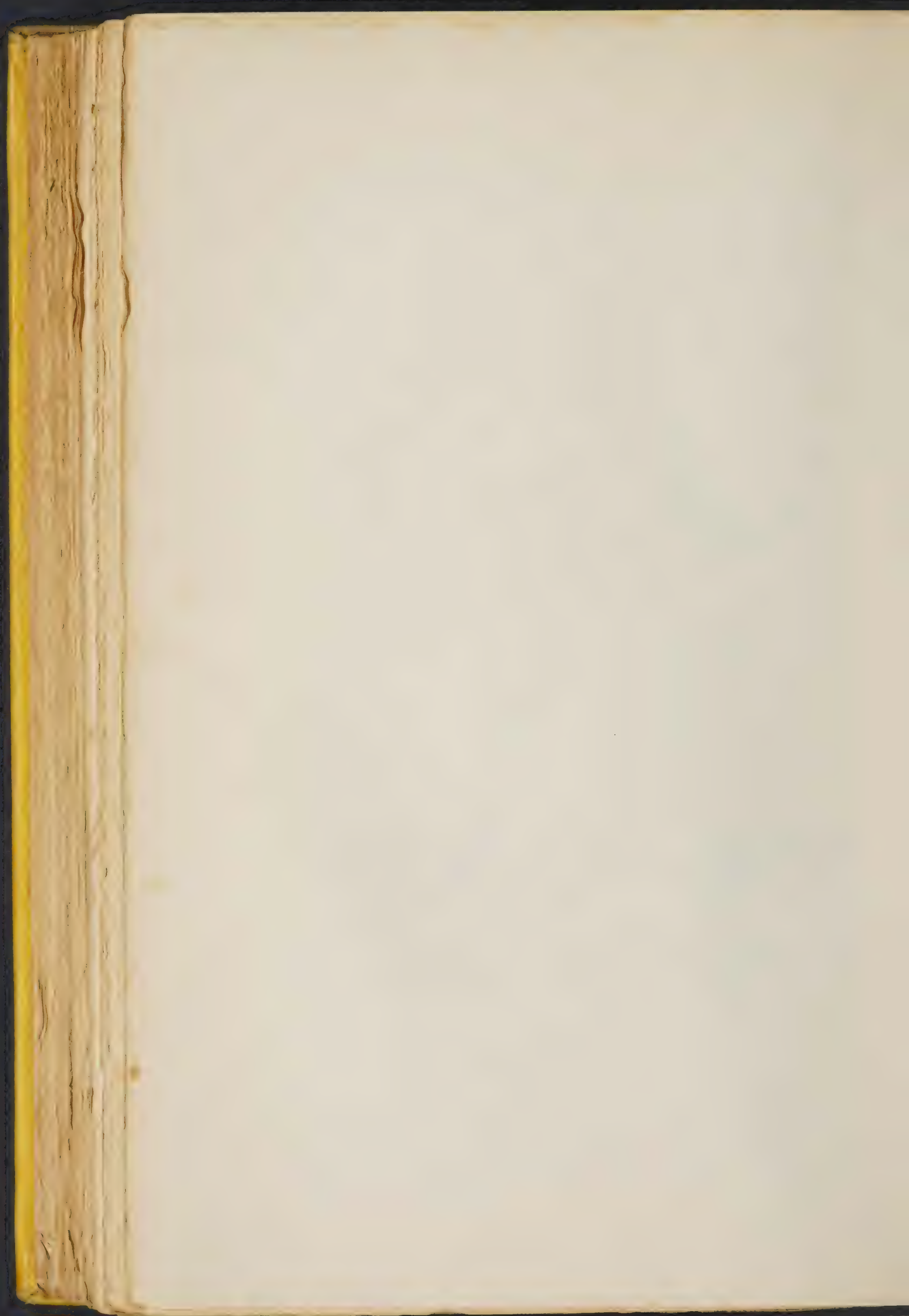
The King wears a short Coat of Silk, which he ties with a most precious Girdle, and above that a long open Gown made of very costly Silk, wrought with Gold and Silver: He has a scarf that hangs over the Right Shoulder, and reaches down to the left side, of Cloth of Gold or Silver curiously wrought with the Needle, which is the Badge of his Dignity. He wears also a Bonnet, from whose top the stuff hangs down to the ground, which Bonnet is encompass'd with a kind of a Crown, that glisters with precious Stones and Carbuncles. He has no Breeches, but his Knees are naked; he wears stockens made of Silk, adorn'd with many Ribbons. His shoes, like those of the Priests afore-mention'd, are a sort of Sandals, but most curiously wrought. When he or any Nobleman Rides, then he wears Stockens and Breeches together in one piece, and a little Bonnet. His Collar is made of Silk,



fig 5.

*The King*







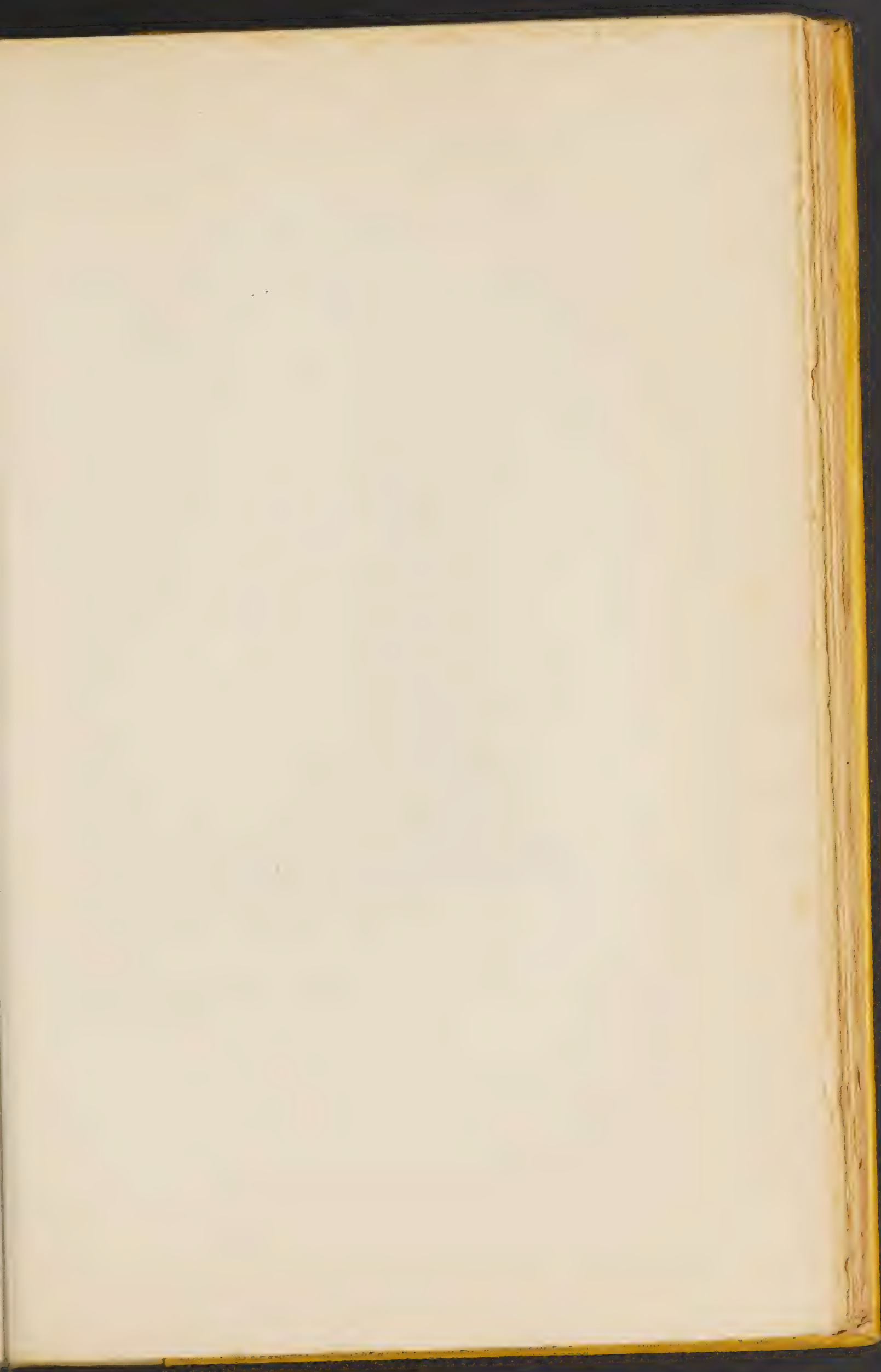


fig. 6.

*The Queen*



## A DESCRIPTION OF FORMOSA

but set with precious Stones ; the Hair of his Head is short, as is usual thro' all *Japan*, and his Beard is about a Thumb's length.

The Queen wears most Beautiful Garments, that glister with precious Stones ; she has no such Headgear as the Women wear here in *England*, but something made of Gold or Silver wrought with Silk, and so adorn'd with Diamonds, that it seems to be a Crown. Her Neck-cloth is made of some precious matter : Her Garments are very precious, curiously wrought with the Needle and long enough to reach down to her Heel ; and the upper part of her sleeve is so broad that it touches the ground, as does also her Manto which hangs down so low behind. Her shoes and stockens are like her Husband's, but of a less size, and have a higher Heel. She wears her Hair hanging down behind, over her Gown which is not wide, nor hath many plaits. She wears a Girdle tied about her body very precious.

The Sons are clad after the same manner as the Father ; only instead of the short Gown, they go with their Breasts wide open, and have a half-girdle about their Loyns. They wear not a Bonnet until they be 9 Years old. The Daughters also are Cloath'd after the same manner as the Mother, except as to their Headgear, for they wear nothing upon their Head, but a little Crown made of flowers, or the feathers of some Bird ; and they have no Manto.

### *A DESCRIPTION OF FORMOSA*

The Vice-Roy who had formerly been a King, is still very splendid in his Cloaths. His Bonnet is very great and precious, both for the matter of it, and the Curiosity of the Workmanship, and it is adorn'd with precious Stones ; the Hair of his Head, and his Beard is short ; his Collar is of black Silk finely wrought with Silver. He wears a short Coat of white Silk, which is tied about with a precious Girdle, and over that a long Gown open and wide ; he has also a Scarf like the King, which hangs on the right-shoulder down to the left-side ; and lastly, over his shoulders he has a little Cloak made of red and black Silk ; his Vest is lin'd with the skin of some Tyger or Leopard ; he has no breeches, but only stockens, and his shoes are like those afore-mention'd.

The Vice-Roy's Queen is Dress'd much after the same manner as the Queen, saving that the Queen has a Coyff, such as above-describ'd ; but the Vice-Roy's Queen, wears only her own Hair adorn'd with Silk and Ribbons : Her Gown is made after the same fashion as the Queen's ; but her Manto is different in this, that the Queen's Manto hangs down behind only from her shoulders ; but that of the Vice-Roy's Queen is like a large Morning-Gown, which is worn here in *England* : Only it wants sleeves, and is lin'd with some Beautiful skin. The Vice-Roy's Son has 2 Coats, a short one and another long ; but the shorter one is uppermost,



fig 7.

*The Viceroy*





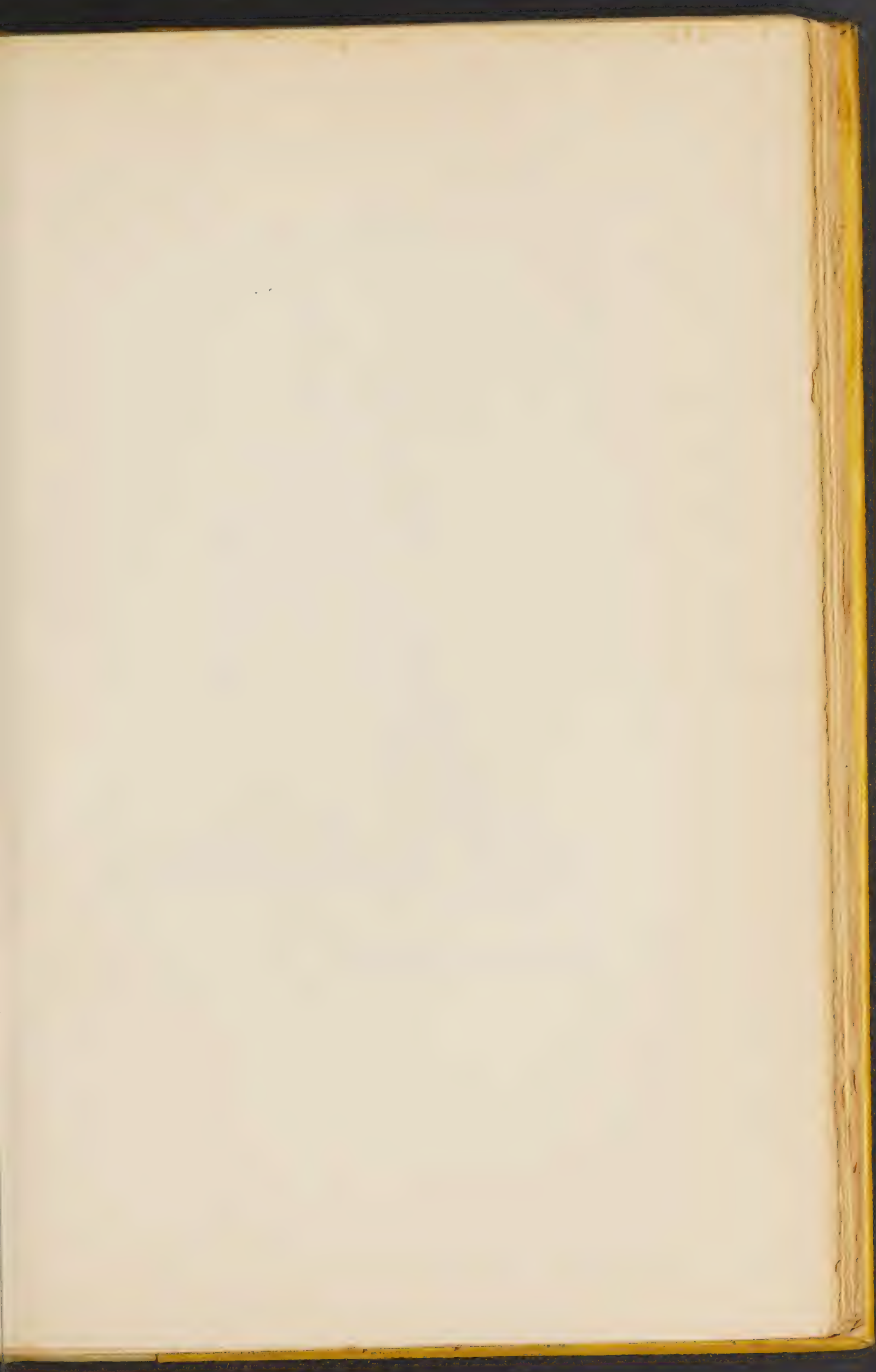








Fig. 9.

The  
orCarillon  
General

The General's

Lady



A Gentle :

man



A Gentle :

woman





## A DESCRIPTION OF FORMOSA

and comes down only to the Knee : His Daughters are clad after the same manner as the Mother, saving that they have no Manto.

The Noblemen wear the same Coats as the Vice-Roy, but with this difference, that the Vice-Roy has no Girdle about his long Coat, which the Noblemen have : They wear a Scarf of Silk from the right-shoulder to the left-side but their Bonnet is like that of the Citizens.

The *Carillan*, or Chief-General, has a Bonnet like the Vice-Roys, but not so Great : In the fore-part it is adorn'd with a Diamond and Precious Stones : His Collar is of Silk, which encompasses his Neck, but does not hang down. Instead of a Scarf, he has a short Cloak of Silk, which covers only his shoulders ; and a short Tunick of Silk ; his breeches and stockens are tied together ; his shoes are like other Men's : And lastly, he has a long and wide open Gown, like the Morning Gowns that are worn here, but much larger, whose sleeves being open in the middle, he puts his Arms through, and the rest of the sleeves hang low down towards the Ground. His Wife is clad like the Vice-Roy's Queen, saving that she does not wear a Manto ; His Sons and Daughters, are Cloath'd after the same manner as the Vice-Roy's.

The Wives of Noblemen, wear a little Bonnet made of artificial flowers : They have 2 Tunicks, one that's long, and a short one over that which comes down only to the Knee, which they tie

## A DESCRIPTION OF FORMOSA

about with a Girdle. There is an Handkerchief fasten'd to their Bonnet, which hangs down to their shoulders. Their Sons and Daughters are Cloath'd after the same manner as those of the *Carillan*.

The Citizens wear one Gown only, ought to keep the Hair of their Head short, have a Bonnet like the Noblemen, whose top made of Silk or Cotton, reaches down to the ground : They wear a Collar, but no shirt, except in the Night-time when they go to Bed, which is the Custom of them all. They walk in a long Gown with Naked Breast and Thighs, but their Privy parts are cover'd with a Plate tied about them made of Brass or Silver, or Gold : Their stockens and shoes are such as are commonly us'd by others.

Their Sons have a little Bonnet, a short Gown tied about with a Girdle, which reaches down to the middle of their Thigh : They have shoes like their Father, but neither breeches nor stockens.

The Country People who dwell in Villages and Desert-places, wear nothing but a Bears skin upon their shoulders, and a Plate to cover their Privy-parts made of Brass or the shells of Fish, or the bark of Trees. Their Sons have nothing but a Scarf hanging on their right shoulder down to their left side, but otherwise they are stark Naked. When the Countrymen are Rich, they and their Sons wear a Girdle about their Loyns, which half covers their









## *A DESCRIPTION OF FORMOSA*

Thighs instead of a Plate tied with a Girdle to cover their Privy-parts.

The Female Sex is distinguish'd also among the common sort of People by 5 kinds of Habits, Infants, Virgins, Brides, Married Women and Widows, all of which are clad in different Apparel. Infants wear a short Gown that reaches down to the middle of their Thigh; they have stockens and shoes like others, but they do not cover their Head until they be 9 Years old. Virgins after they are 9 Years old, adorn their Head with Birds feathers, or artificial flowers done up with Ribbons: They wear a short Gown above another, that is long and reaches to the ground, both which they tie about them with a green Girdle. The long Gown is divided into two in the lower part, so that their Legs appear as high as their Knee. They have stockens and shoes like other Women.

The Brides at the time of their Marriage do wonderfully adorn themselves; their Head is encompass'd round with Flowers, Laurels and Feathers, which make a great show: They have two Coats equally long, whereof the under Coat is white and the upper black, and both of them are tied with a black Girdle. They wear a Scarf of red Silk hanging on the left shoulder down to the right side. The black Gown which is uppermost is open, so that the white Petticoat underneath may be seen. And after this manner they are clad during all the time of Courtship,

## A DESCRIPTION OF FORMOSA

but 9 Days after the Celebration of Marriage, they put on the Habit of Married Women.

The Married Women wear a long open Gown, and below it a short Coat which reaches down to their Knee. They have a kind of a Cap upon their Head like a Platter, and let their Hair hang down in wreaths before their Breast; and when they go out, they so cover their Face, that it can hardly be seen.

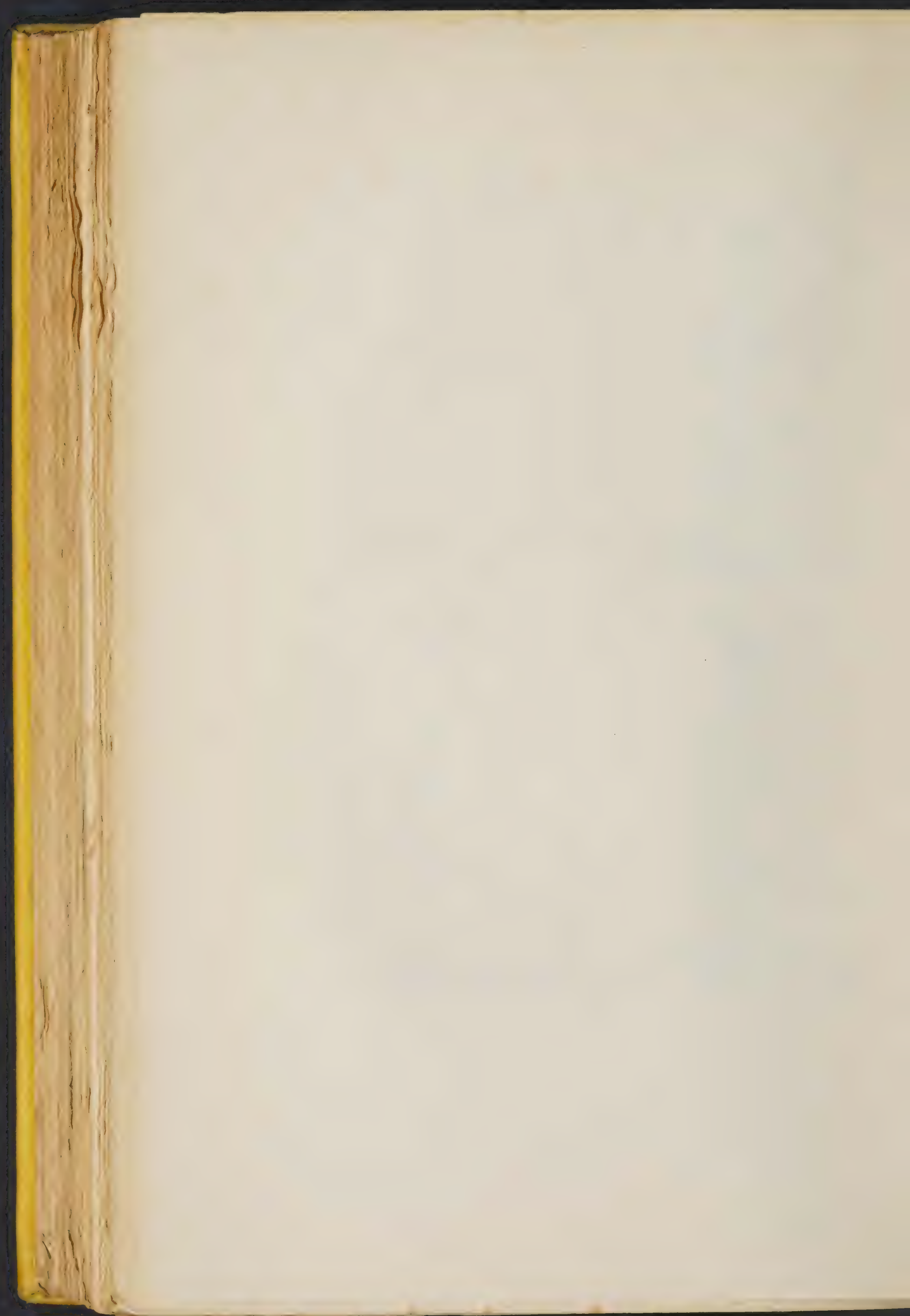
Widdows have another kind of a Cap which is twofold: The first which they put on their Head, is almost round like an *English* Woman's Coyff, the other is a little sharp-pointed. They dress their Hair in wreaths; they wear 2 Gowns, one long and another short one over it; the short one ought always to be of a black colour, but the other, which may be of any other colour, has long and broad sleeves, which reach down to the Knee; and both the Gowns are tied about with a Girdle.

The Country Women have nothing but a Bear's skin upon their shoulders, and a Cloth about their middle which reaches down to their Knee: They tye a piece of Linnen about their Head and Hair; they have no stockens, but shoes, such as are worn by others. Their Daughters wear nothing but a Cloth about their middle, and a Scarf on the right shoulder hanging down to the left side, and they have shoes like their Mother.

And here 'tis to be observ'd, that all of them generally wear a Bracelet about their Arm; but









## A DESCRIPTION OF FORMOSA

the Women wear it both about their Arm and their Neck. And this is all that I know to be remarkable as to their Apparel ; I shall now only add something as to the Military Habit.

The King of the Isle *Formosa* has his own Guards, and so has the Vice-Roy, and therefore for distinction-sake they are differently clad. All the Officers in the King's Guards are clad like the *Carillan*, saving that the *Carillan* wears a Carbuncle upon his Bonnet which they have not, and they wear a Scarf which he has not.

The King's Guards have a round Bonnet, whose forepart is like a Mitre, and has the King's Arms upon it : The Hair of their Head is short, and of their Beard long ; and they have also a Breast-plate or Stomacher made of Silver on which are the King's Arms ; a Belt made of Silk, a short Gown, and stockens and breeches in a piece : They wear a Sword hanging by their left side, and the Weapons they use when they Guard the King, are the Halberd or Lance.

The Officers of the Vice-Roy's Guards are Cloathed like the *Tano's* or Noblemen, saving that they have not a Scarf, and use a short Bonnet like the King's Guards. All the several Degrees of Officers are distinguish'd by Colours, at the pleasure of the King or Vice-Roy.

The Guards of the Vice-Roy wear a large long Bonnet having 2 Wings, a long Gown which they take up behind when they walk, breeches and stockens in a piece, the common sort of shoes :

## A DESCRIPTION OF FORMOSA

The Hair of their Head and Beard is short, and their Arms are short Lances, Arrows, and a Sword by their side.

All the Souldiers which serve to Guard the Cities are Cloath'd after the same manner, *viz.* They have a short Bonnet with a Crest of 2 or 3 feathers, a short Gown, stockens and breeches in a piece. All of them wear black Cloaths : Some are Archers and carry a Bow under their Arm, and have a Quiver full of Arrows ; others are Spearmen, and carry a long Spear upon their shoulders ; but others have short Spears.

The Drummers have a Bonnet sharp-pointed at top, with a piece of Brass in the Frontispiece of it, whereon are Engraven the Arms of the Isle. They wear a short Gown and a long one underneath it, which they throw behind them : Their Cloaths are of a light red colour.

The Ensigns have a Bonnet like the Noblemen, and they are all such who are in this Post. They wear a long Gown and a short one over it.

This is all that I thought worthy to be remark'd as to their Apparel, which altho it may appear ridiculous to the *Europeans*, yet is there accounted very Beautiful and Splendid, both for the Colours and the materials of which it is made, such as Hair, Silk, Cotton, which are curiously wrought with the Needle ; for tho they do not affect new fashions of Cloaths, yet they are very nice in choosing the finest Stuff, or Cloth whereof to make them.



## A DESCRIPTION OF FORMOSA

### CHAP. XVIII

*Of their Cities, Houses, Palaces, Castles*

There are only six Towns in the Isle *Formosa*, which deserve the Name of a City: Two of them are in the Principal Island, and they are call'd *Xternetsa* and *Bigno*; there is one in great *Peorko*, which is call'd *Chabat*; and the 4th is in one of the Isles of Robbers and is call'd *Arriow*: The 5th and 6th are in the other Isle of Robbers, and they are call'd *Pineto* and *Jarabut*: But in the little Isle *Peorko* there are none, as will appear afterwards.

*Xternetsa*, as it is the Capital City, so it is the most Beautiful of all the rest; being situated in a very pleasant Plain: It's Walls are 20 Cubits high and 8 broad; It's length is about 1 Day's Journey for an Elephant, *i.e.* about sixteen *English* Miles. There are in it Desert-places, Fields and Mountains, Orchards, Meadows, and the like places which are not Inhabited; but about the middle of it, the Houses are very magnificent and stately: Not far from it, there is a Mountain which abounds with many wholesome Springs. It is built by the side of a River, which was made there on purpose for its convenience; It abounds with Fish and runs over the whole Isle. That which contributes much to make it Beautiful, are the many Palaces that are in it, *viz.* Of the King, the Vice-Roy, and the Nobles; of the High-Priest and Chief Sacrificator; all

## A DESCRIPTION OF FORMOSA

which are built after a wonderful manner, as may appear by the Figure here annex'd, which is a Representation of the Vice-Roy's Palace.

This Palace is built of four-square stones, curiously cut, as all the rest are, whereof the greatest part is cover'd with Gold : This House alone is three *English* Miles in Circumference, having a great Ditch round about it. Besides there belong to it, Greens, Gardens, Walks, Groves, all which are enclos'd with a Wall.

The High-Priest and Vice-Roy have Palaces there almost as good ; but the King and *Carillan*, whose Offices do not descend by Succession to their Posterity, do not care to have such stately Houses. But the Nobles have there very Beautiful and Magnificent Houses. There are also in the City *Xternetsa* 3 great Abbies, and 5 Temples, and many Beautiful Houses of the Citizens. 'Tis observable, that in the whole Isle *Formosa* there are no Houses very high, but in most Great Houses there are 2 stories, one above ground for the Cold season, and the other under ground for the Hot season ; which in all respects are very Magnificent, whether you look upon them within or without.

The Rich Men and Nobles, build their Houses of four-square Stones ; but others build the outer-part of plain Timber, while the inner-part is adorn'd with Painted Wood, or fine Earthen Ware Gilded and Painted, which the Natives there call *Porchellano*, but the *English* China-Ware. The Citizens Houses are long, and the



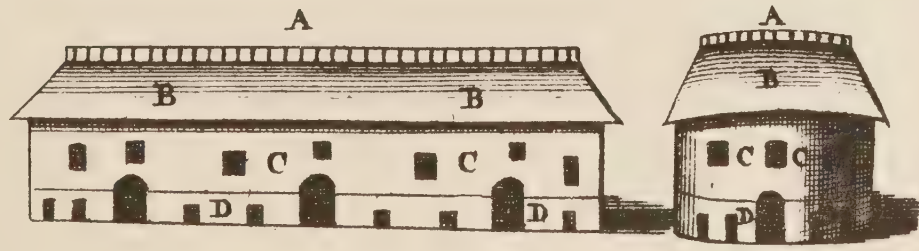
fig: 13.

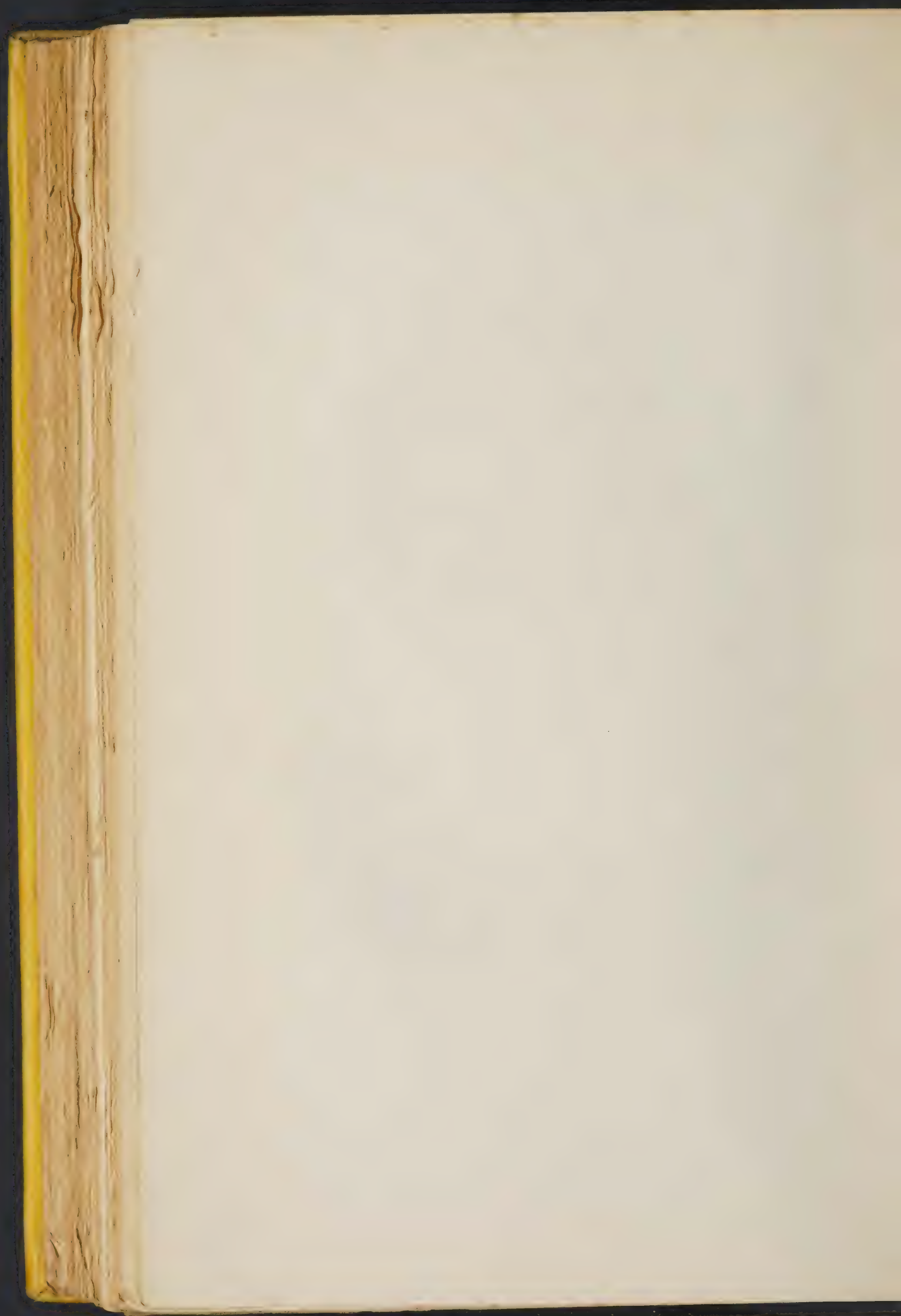
*The Vice-Roy's Castel*



*A City house*

*A Countrey-man's house*







## A DESCRIPTION OF FORMOSA

Country People's round, in such manner as they appear in the Figures here annex'd.

*A.* The Place above the Roof of the House, where they adore the Sun, Moon and Stars twice a Day. *B.* The Roof of the House. *C.* The Place above ground. *D.* The Place of the House which is under ground.

Nevertheless, such long Houses are sometimes to be found in the Villages, and those that are round in the Cities, at least in the remote Places of them.

*Bigno* is a fine City, but has nothing peculiar that is remarkable. In the same Principal, Island, is the Sea-Port Town call'd *Kadzey*, which is very large and contains many Villages, and yet because it is not Wall'd about, it is accounted only a Village.

*Chabat*, *Arriow* and *Pineto* are Cities, which have nothing peculiar that is remarkable, but in *Farabut* 'tis worth observation, that the City is build round about a Mountain, which is a Mile high ; And upon the top of it, is built the Palace of the Governour, who from his House can see the whole City, and so can every Citizen from the Roof of his House behold the Governour's Palace. Besides in the same City, there is a Fountain representing an Elephant Dancing upon 2 Feet, which is 20 Cubits high, and throws forth water out of all the Parts of the Body.

This Fountain is believ'd by the *Jappannese* to have been built above 11500 Years ago, by a

## A DESCRIPTION OF FORMOSA

certain God or Hero, who had been Banish'd thither when the Isle was yet uninhabited. This God was call'd *Arbalo*, or Wanderer : And the story says, that when he had built this Fountain there, it furnish'd him with Fruit, flesh and sweet Wine ; but that after such time as he left the Island, it became barren, and produc'd none of these things. After this Island came to be Inhabited, some Men coming there and finding the curious fabrick of this Fountain, convey'd water into it by Aquaeducts, from a Mountain which is in the midst of the City : From whence the *Jappannese* have still in their Temple *Amida*, the God *Arbalo* with a Painted Fountain. But the Natives of the Isle *Formosa* give no credit to this story : Tho they know not by whom, nor when this Fountain was built, yet they call the Place of the Fountain by the Name *Arbalo*.

The History I do not deliver for a certain Truth, but neither do I account it altogether fabulous ; for it seems to me very probable, that there is something of truth in it, and therefore for the explication of it, I shall add the following remarks.

And first, the Reader is to take notice, that all the Gods which are call'd by any particular Name, such as *Amida*, *Xakha*, *Nakon*, *Arbalo*, &c. Are only Saints, or Heroes and Illustrious Men, who in former times were deified, either for their reputed Sanctity or some Noble Exploits, or wonderful Feats which they had per-



## A DESCRIPTION OF FORMOSA

form'd. Such an one was *Arbalo*, who is the God of Harvest among the *Japonese*, and whose Image is commonly set in the husk of a Grain of Barley. He is called *Arbalo*, *i.e.* a Wanderer, because he continually went about the Fields and Woods, blessing the Fruits of the Ground.

Now 'tis possible, that this Man while he was alive did something that displeas'd the Emperor, or the *Dairo*, for which reason he was Banish'd from his Native Country, and there is no difficulty in conceiving this: But how he should Travel from *Japan* to *Formosa*, which is 200 Leagues distant from it, and was then unknown to the *Japonese*, and uninhabited, is something difficult to apprehend. Let us therefore suppose, that this God *Arbalo* was descended of some Noble Race, for such are all the Heroes in *Japan*, who were either come of some Illustrious Family, or had been promoted to some Eminent Post of Honour: And this is the more probable, because if he had been some inferior and mean Family, he would rather have been punish'd with Death, than sent into Banishment for his offence. This being granted, we may suppose further, that this Honourable Person carried along with him as his Retinue a great Multitude of Servants, and was sent at first, to an Isle next adjoyning to *Japan*, and from thence passing on in a direct Line through many little Isles, (which are so near, that you may see from one to the other in a clear Day) he came at last in sight of *Formosa*,

## A DESCRIPTION OF FORMOSA

where out of Curiosity he Landed with his Servants ; and finding it a pleasant and fruitful Country, he settled there for some time, and built the Fountain above-mention'd. And then we may suppose, that he return'd again to *Japan*, and sent from thence some Colonies to Inhabit *Formosa*. But I must confess, that we have no History in *Formosa*, so Ancient as this, which is only to be found in *Japan*, and therefore we can give no account of any thing that happen'd between us and the *Japonese*, after this first Settlement ; for we have lost all the Memoirs of our first Original, and the transactions which happen'd after the first Plantation of our Country, until the *Japonese* ravish'd our Kingdom from us, and restor'd it to the Empire of *Japan*. However it may appear from what has been said, that the story of *Arbalo* is not fabulous, nor so improbable as at first blush it may seem to be.

Besides these Cities already Nam'd, there are 3 Sea-Port Towns which exceed some Cities for bigness ; but because they are not Wall'd about, they are held only Villages or Towns. These 3 are call'd *Aok*, *Louctau*, and *Voo*, and besides them, there are many other Villages of the like bigness. But this is to be noted of Villages, Sea-Port Towns and others, that they all depend on their own Cities, and that the other Cities depend upon the Capital City *Xternetsa*.

In the little *Peorko*, there is neither City nor Village to be found : But concerning this



## A DESCRIPTION OF FORMOSA

Island it is to be observ'd, that at first it belong'd to the King who is now Vice-Roy, but afterwards the Priests purchas'd it, to feed in it the four-footed Beasts which are design'd for Sacrifice : And now every one is oblig'd to give not the first Fruits of their flocks, but one out of every three Beasts that fall, which is to be kept there until it be fit to be Sacrific'd : And therefore in little *Peorko*, there are only some Shepherd's who look after the Beasts that are fed in that Island, which is very fruitful in Grass and Hay, and might perhaps produce many other things if they were Planted there : But this is not done because it is design'd only for the Beasts aforesaid.

These are all the notable things that occur to me concerning their Cities, Villages and Houses ; yet it must be acknowledg'd that there is a great deal of difference between the Cities of *Formosa*, and those of *Japan*, both for their Bigness and the Richness of their Materials, tho the *Jappanese* when they come to *Formosa*, cannot sufficiently admire its Cities, for their Beauty, Situation and Conveniences.

### CHAP. XIX

*Of the Commodities which they have, and some that they want*

THE great quantity of Gold and Silver that is in *Formosa*, is that which brings them the greatest Profit ; for in the Principal Island, they have two Mines of Gold and two of Copper,

## A DESCRIPTION OF FORMOSA

tho none of Silver ; in Great *Peorko* there are 2 Mines, one of Gold and another of Silver. In one of the *Isles of Robbers* there is a Mine call'd a Gold-Mine, which is not valued in others Counties because it is not truly and properly Gold ; but it is highly esteem'd in the Isle where it is found, because it is fitter for many necessary uses among them than Gold itself is. In the other *Isle of Robbers* there are 2 little Silver-Mines ; So that in all, there are 3 Mines of Gold and 3 of Silver. All these Mines formerly pertain'd to the Vice-Roy, but now the King has one third Part, and the Emperor another.

Silver in *Formosa* is almost esteem'd as much as Gold, because it is fitter for use, being a softer Mettal which is more easily wrought into any shape. They have no Iron or Steel, but what the *Jappannese* bring thither, who have one Mine of Iron : And therefore Iron, and also Brass, which is brought from other Parts, is more esteem'd there than Gold and Silver : But Copper is very common among them.

Utensils and Dishes, are usually made of Gold or *China* Earth : Their Temples and Houses are often cover'd with Gold, both in Cities and Villages : But since the *Hollanders* came there and exchanged their Iron for our Gold, the Natives have more rarely made any Gold.

Lead and Tinn are not the product of the Isle, but they are abundantly supplied with it from the Neighbouring Countries.



## A DESCRIPTION OF FORMOSA

*Silks*, and *Cotton*, of two sorts, they have in great quantities, which are very Artificially Interwoven with Gold and Silver : One sort of Cotton grows upon Trees in bags and is of the green finer sort, another grows upon a Shrub like a Thistle and is a coarser sort. And this is the great Employment of the Women, who of these Materials make Clothes, Carpets, Tapestry, and such kind of things ; wonderfully fine. Of Silk and Hair are made Velvet and Plush : But this kind of Work belongs to the Men and not to the Women. They have not Woollen-cloth because they know not how to make it, but they receive great quantities of this Cloth from the *Hollanders*. They make Stuffs of Hair and Cotton, but no Cloth of Flax, which does not grow there ; but Flaxen Cloth they receive from the *Dutch*. They Work, paint, and Gild *China-Earth* very Wonderfully, nay even much finer then they do in *China*. They have learn'd from the *Hollanders* to make a kind of Paper, which they knew not how to do before ; for they wrote either upon plates of Copper or upon Parchment. But now they Write on Paper made of Silk after the same manner as it is made here.

Instead of Leather to make Shoes of, they use the bark of Trees for the Soles, and some skins of Beasts to serve for the Upper-leather.

## A DESCRIPTION OF FORMOSA

### CHAP. XX

#### *Of Weights and Measures*

**B**Efore the *Dutch* arriv'd on our Coasts, we had a certain way of reckoning things, whereby we could know when their Numbers were equal or unequal ; but we had no kind of weight, such as a Pound or an Ounce, and therefore we bought and sold things by View, and not by Weight. But after the *Hollanders* came among us, and show'd us how Profitable the use of Pounds and Ounces would be in Commerce, we begun to weigh things that are rare by Ounces, and Pounds ; but things that are common and less valuable, by 50, or 100*l.* weight at a time, as the Buyer and Seller had a mind : Our Pound agrees with the *Dutch* Pound, which consists of 16 Ounces, and is more then that Pound which is us'd in *France* : Which I found by a *Copan* of our Money that I brought with me to *France*, which weigh'd more then one of the *French* Pounds, tho it was but a *Dutch* Pound.

Things are measur'd in *Formosa*, according to the People's various humors, for some use a greater, some a less measure ; but the price is always fix'd according to the Greatness of the measure.

The Instrument wherewith they weigh things, is such as is us'd by the Butchers here in *England*



## A DESCRIPTION OF FORMOSA

when they weigh their Meat, but some are Bigger, some less as their occasions require.

They had no Names for Numbers before the *Dutch* came here, but they sufficiently declar'd to one another what Number they meant by their Signs and Fingers ; but because the *Dutch* did not understand this way of Reckoning, they perswaded us to invent names to Signify Numbers which now we use after the same Manner as they do, proceeding from One to Ten, from Ten to Twenty, and so to a Hundred, a Thousand, &c. As appears in this example.

|            |             |           |            |           |            |
|------------|-------------|-----------|------------|-----------|------------|
| 1          | 2           | 3         | 4          | 5         | 6          |
| Taufb      | Bogio       | Charhe    | Kiorh      | Nokin     | Dekie      |
| 7          | 8           | 9         | 10         | 11        | 11         |
| Meni       | Thenio      | Sonio     | Kon        | Amkon     | or Taufkon |
| 12         | 13          | 14        | 15         |           |            |
| Bogiokon   | Charhekon   | Kjorhkon  | Nokiekon   |           |            |
| 16         | 17          | 18        | 19         | 20        |            |
| Dekiekon   | Menikon     | Thenikon  | Soniokon   | Borhny    |            |
|            | 2           | 1         | 2          | 2         |            |
| after this | Borhny-tauf | or am     | Borhny     | Bogio,    | and        |
|            | 30          | 40        | 50         | 60        |            |
| so on to   | Chorhny     | Kiorhny   | Nokiorhny  | Dekiorhny |            |
|            | 70          | 80        | 90         | 100       |            |
| Meniorhny  | Theniorhny  | Soniorhny | Ptommftomm |           |            |
| 1000       |             |           |            |           |            |

and *Ianate* so 1000, 2000. &c. And this may suffice for this Article.

## A DESCRIPTION OF FORMOSA

### CHAP. XXI

*Of the Superstitious Customs of the Common People*

THE common People are so much addicted to the Superstitious ways of foretelling things Future, that nothing happens to them either Ordinary or Extraordinary, of which they do not make a good or bad Omen, and Particularly they lay a great stress on Dreams ; of all which I shall give some Instances, so far as I can Remember. If any one Dreams that he is at a Great Feast among Women, this Signifies that he has many Enemies, who are Contriving to kill him or do him some Mischief. If any one Dreams that he is bit or hurt by a *Lyon*, a *Serpent*, or some such Beast, he ought to have a care of a certain Enemy who will attempt to do him an Injury ; but if he Dreams that he has kill'd a Wild Beast, then he thinks himself Secure from all Danger until a contrary Dream happens : If any one Dreams that one of his Relations or himself is Dead, they believe that God is angry with him, and therefore they usually consult the Priests what they are to do in this case, who always advise them to give something wherewithal to Atone their angry God. If any one Dreams that he has Lice, Gnats, or Ants, upon his Body, then they think that the Soul of some of their deceas'd Relations is detain'd in the Body of some Beast, (as was before-mention'd)



## *A DESCRIPTION OF FORMOSA*

and wants Money and other things ; which they therefore take care to give to the Priests, that they may convey them to the Soul in distress. If any one dreams that he has lain with another man's Wife, then he is afraid lest some man lie with one of his Wives, and therefore he more narrowly observes them then at other times. And so much may suffice concerning Dreams.

They observe also other Omens, as the first thought that comes into their mind in a Morning after sleep, and the first Beast they see in a Morning : But then they say, if such a thing which comes into their mind do not strike their Fancy, the Omen concerns some other Body, but if it strikes the Imagination, then they apply it to themselves. There were a certain sort of men who pretended to explain very clearly all kinds of Omens for a very small Matter ; but being for the most part mistaken in their Conjectures, the People complain'd of them to the Priests, who accused them to the Viceroy as Guilty of a Capital Crime, for which the Viceroy Condem'd them to Dye : And ever since the Priests alone Challenge to themselves the Privilege, who so explain all sorts of Omens, that they can never be convicted of Lying in what they Say : For either they pretend that their God is well-pleas'd, or that he is angry with such a Man, or that the Souls of some of his Deceas'd Relations want Money, or that in the same Instant when they saw such an Omen the Soul

## A DESCRIPTION OF FORMOSA

of some of his Relations was Transform'd into a Star ; all which the People do easily believe, who are therefore perswaded by the Priests to acquaint them with all the Omens they meet with.

And here I shall briefly relate a Notable Story concerning this Matter. A certain Rich Countryman being much Addicted to this kind of Superstition, had us'd for a long time to consult the Priests, who were wont very often to expound his Omens of the Need some of his Relations Souls stood in of Money, because he was Rich. The Countryman at last grew weary of such expensive Enquiries, and thought he had given Money enough to Redeem all the Souls that belonged to the *Isle*, and therefore contriv'd a way to cheat the Priest : For which end he went and told him, that in the Morning he had seen in his Garden more than a 100 Birds Singing, which after a short stay Flew away : But the Priest told him, If these Birds had continued a Longer time in the Garden, then for certain the Souls of your Deceas'd Relations had been Transform'd into Stars, but their sudden departure Signified that they still wanted something, which being Furnish'd, then, says he you may see them, this night ascending into Heaven ; For which end you must give me so much Gold so much Rice, and so much of other Commodities, and then you may remain two hours upon the Roof of the House, and you shall see the Stars,



## *A DESCRIPTION OF FORMOSA*

as it were, moving themselves, which are the Souls signified by the Birds you saw in the Garden. The Country-man, tho' much against his Will, gave the Priest what he demanded, and perhaps did still believe that there was something of Truth in what he said ; and therefore he went up to the top of his House, and as the Priest had said, he saw the Stars moving themselves ; but having continu'd there all night, he observed a great Multitude of Stars thus moving : And this observation he renew'd every night for a whole week, untill at last he reckoned more Stars thus moving, then the Number of Men who were known to be Dead in the whole Island for the space of three Years amounted to : Whereupon he went to the Priest and told him of it, and the Priest, perceiving that he had detected the imposture, carried him before the chief Sacrificator, who carried them both before the High Priest, or their Pope, who upon hearing the whole matter condemned the Priest to perpetual Imprisonment, because he had expos'd to the Country-man the Mistery of Transforming Souls into Stars, but condemned the Country-man to death for not yielding due Deference and Submission to the Priest ; from whence every one may clearly perceive, what Tyranny the Priests exercise over the common People, who are not permitted to declare Publickly any doubt they have even of those things they know to be false. I could add several other things to the

## A DESCRIPTION OF FORMOSA

same purpose, but that I think they will be Tedious to the Reader ; as the Noise which is made by the Dogs when they Bark aloud or Houle, the Crowing of a Hen like a Cock, the time when the Serpents hiss in the Fields, when the Bears do not go out of the Wood, when the Eagles sit upon some Turrets, Houses or Trees, all of which are interpreted to be good or bad Omens. But I have said enough of these Fopperies.

### CHAP. XXII

*Of the Diseases in Formosa and their Cures*

THE greatest Disease to which the Natives are Subject is the Plague, which they believe does not proceed from Natural Causes, but from the common consent of the Sun Moon and Stars, who agree in sending it for a Punishment to Men, and therefore they rather make use of Sacrifices than Medicins for the cure of it. This does not happen frequently, for 'tis now 170 years, since there was a Plague in *Formosa*, if we may believe their written Books and Tradition. One Custom they have during the time of the Plague which is very remarkable ; They ascend to the Tops of the Highest Mountains, that at other times are not Inhabited for the thinness of the Air, which is then accounted very wholesom ; and there they seek out a Fountain of Water, of which they drink to excess,



## A DESCRIPTION OF FORMOSA

Eating nothing but herbs and certain Fruits :  
And this they continue to do till they think  
that the Plague is ceas'd, and then every one  
returns to his own House.

As to other Diseases which are very common  
here, as the Gout, the Tertian and Quartan  
Ague, they are not at all known there, yet they  
are sometimes, but very seldom, troubled with  
burning Fevers ; at other times they have a  
pain in the Head or Stomach, but it lasts not  
long. If at any time they find themselves  
indispos'd, or any Disease coming upon them,  
they commonly use this Method for a Cure.  
They run 2 or 3 Miles as swiftly as they can,  
and in the mean time one prepares a Potion for  
him that runs, made of some Herbs and Roots,  
which he drinks off, after he has run his Race,  
while he is very hot, and Immediately goes to  
Bed, where he sweats till he has cured the  
Disease. And besides, their temperate way of  
Living conduces very much either to prevent  
or cure their Diseases, especially when they take  
Tobacco, which purges the Head and Body of ill  
humours. Here in *England* the generality of  
People frequent Taverns or Alehouses, and the  
constant custom of Drinking such Liquors as  
are sold there, proves prejudicial to the Health ;  
but in *Formosa* they commonly spend their Idle  
hours, in Walking or Chatting together, and  
Smoking a Pipe of Tobacco ; and if they drink  
any thing, it is only a dish or two of *Tea* or

## A DESCRIPTION OF FORMOSA

*Chila*, which if it does not any good, at least is no ways hurtful to the Health: And hence it comes to pass, that Men generally Live longer there than they do here, and free from many diseases to which *Englishmen* are liable. 'Tis a mistake to think that the Air alone will preserve our Health, unless we be also Temperate in Eating and Drinking; And this I have found true by experience, that no distinction of Climates has ever deprav'd my Temper and Constitution of Body, but by the help of Temperance I have still preserved my Health, thanks be to God, not only in my own Country, but in all the other Countries thro' which I have Travelled. But to return to the diseases of *Formosa*, the small Pox is very rife there, and scarce one escapes them; but they have them commonly whilst they are very young as in the 1<sup>st</sup>. or 6<sup>th</sup>. Month, or the 1<sup>st</sup>. or 2<sup>d</sup>. Year after they are Born, but they very seldom have them after they are three Years old, neither do I remember that I have ever heard of one that died of that disease.

After the Small-pox, there commonly Succeeds a certain Disease which we call *Schimpyo* which is only a Redness of the Flesh, together with a great Internal heat: And the Infants which are troubled with this Disease run the hazard of Death, unless they be kept at a distance from a Serene Air, and must live in places that are very warm until they becur'd. But these 2 Diseases Incident to Children last no longer than 3, or at most 4 Weeks.



## A DESCRIPTION OF FORMOSA

Colicks are also very frequent in *Formosa*, in which the pain is sometimes so Intolerable, that some kill themselves, others Command another to kill them.

Women in Child-bed are in great danger of Death. Which I think proceeds from want of Exercise, because when they are with Child they never Stir out of the Chamber, but sit and Work there all the day long: Many of them die before they bring forth, or if they escape Death yet at least they are Cruelly Tormented with pains, which some of them endure for a whole Month before they are brought to Bed.

Maids, for the most part, when they come to be 18 or 20 years Old, are troubled with a certain Disease, which we call *Chatarsko*, and here in *England*, is called the *Green-Sickness*, which makes them Melancholy, and destroys all their appetite to any thing except Matrimony, corrupts the Blood, and makes them pale-colour'd. This Disease is peculiar to the Female Sex, for which there is no other Remedy but Marriage.

These are all the Diseases which I can Remember; but there may be others unknown to me. I will conclude with this General Observation, that both Men and Women, for the most part, die rather of a great Old Age, than of any other pains, except in Child-bearing and fits of the Colick; and you may frequently see Men a 100 years Old, without Labouring under any

## A DESCRIPTION OF FORMOSA

grievous Disease. If any ask me whether there be any such thing as the French-pox there, I answer I never heard of any such Disease, and probably there is no such thing in *Formosa*; because they allow Polygamy and prohibit Adultery.

### CHAP. XXIII

*Of the Revenues of the King, the Vice-Roy, the General of the Army, and of all others in high Places of Power and Trust*

THE King, besides the third part of the Gold and Silver dug out of the Mines, which is paid him by the Vice-Roy, as has been observ'd in the *Chapter of Metals*, receives also from the Emperor of *Japan* 400000 Copans; out of which Revenue he is to pay 15000 *Japan* Soldiers above mention'd, his own Guards, and to maintain the Port of his Court. The *Carillan* or General has every Year about 70000 Copans. The Vice-Roy has 168760 Copans; out of which he pays to the Gnotoy Bonzo, or the High Priest, 50000 for himself: To the seven Gnotoi, Tarhadiazos, or chief Sacrificators 7700: To the four Governours of the four Isles 3600, *viz.* to each of them 900: To the six Governours of the six Cities 3000, *viz.* to each of them 500: To the sixteen Governours of the Villages and Towns 4000, *viz.* to some of them 300, to others 250, and to others 200. But the Secular Priests are maintain'd by



## A DESCRIPTION OF FORMOSA

the People. After all which Disbursements, there remains in the Hands of the Vice-Roy 100460 ; out of which he is to pay his Soldiers, and all Officers employ'd by the Government, as Searchers, Guards, and such-like : But this Revenue of the Vice-Roy is not always a certain stated sum, for sometimes he receives more, sometimes less ; but the others above-mention'd receive always the same Salaries.

This Revenue of the Vice-Roy arises partly from the Mines, partly from a Tax of a fifth part of all Goods, which is paid by Merchants, Countrymen, and all others who have no Office under the Government, and is call'd *Tuen Koon Bogio*, i.e. two parts out of ten ; and from another Tax which is rais'd upon all Goods exported and imported, which is call'd *Tuen Dekie Bogio*, because they pay a third part of the Vice-Roy.

### CHAP. XXIV

*Of all the Fruits of the Ground*

NO Corn, such as Wheat and Barley does grow in the Isle *Formosa* ; and the reason of it is this, because the Sun being very hot, the Soil is sandy and dry, and so the Grain is dry'd up, not having sufficient moisture, before it is fully ripen'd : But instead of Corn they make use of Roots to make Bread withal.

## A DESCRIPTION OF FORMOSA

There are two Roots of which they make Bread, whereof one is call'd *Chitok*, and the other *Magnok*: Both these Roots are sown like Rape-Seed, and when they are grown ripe they are as big as a Man's Thigh. These Roots grow twice, and sometimes thrice in a Year, when it is a good season; and as soon as they are fully ripe, they are cut off and laid in the Sun to be dried, and when they are dried they are cut in pieces and ground into a kind of Flower: And then this Flower being mix'd with Milk, Water, Sugar and Spices, is bak'd; and so it makes a very good sort of Bread, which is as white as Snow, and is call'd by the Natives *Khatzadao*. They have Bread also made of Wheat, which is brought thither from Foreign Parts; but that is too dear for the common sort of People. They have a kind of Bread also made of Rice boil'd with Saffron, which Bread is like an *English* Pudding, and is call'd by the Natives *Kdekh*; but this Bread will not keep like the former.

They have Vines also, and make Wine of the Grapes in some few places; but this Wine is not so sweet as the *Spanish* Wine in *Europe*; from whence they have that and other Wines, and also Ale, brought thither by the *Dutch*; but they are very dear, and are not so much lov'd by the Natives as they are by the *Europeans*. They have many other kinds of Drink, as *Ar-mag-nok*, *Puntet*, *Charpok*, *Chilak*, *Caffe* and *Tea*. *Ar-magnok*, i.e. the fellow of *Magnok*,



## A DESCRIPTION OF FORMOSA

because these two are an agreeable mixture for health, which Liquor is made after this manner. They boil a great quantity of Rice in spring-Water till it grows very thick, and then they make Balls of it as big as a Man's Fist, which they dry in the Sun, and then boil them in fresh spring-Water ; and when it is boil'd enough, they put it into great earthen Vessels, and let it ferment, and after that, it is as strong or rather stronger than *English* Beer ; and the longer it is kept the stronger it grows. *Puntet* is a Liquor that runs from some Trees, which they tap at a certain season of the Year : And the Liquor that comes from them they receive into Vessels, and mix it with Sugar, and then having kept it for some time, it has the same taste as soft Ale made of Oat-Malt. *Charpok* is the name of the Fruit of a Tree, and of the Liquor that comes out of it : The Tree is like a Wall-nut Tree, but in this differs from all other Trees, that whereas their Fruit hangs downward, the Fruit of this stands upright. The Fruit in shape and bigness resembles a Gourd, and when it is ripe, it is cut off and pierc'd through, that the Liquor may run out of it, which is very strong ; for if it be not press'd, the Liquor is more intoxicating than distilled Waters, or Brandy-Wine. *Chilak* is a kind of a Powder made like Coffee, and is boil'd after the same manner, either with Milk or Water ; but in this it differs from Coffee, that it may be drunk cold, whereas Coffee is

## A DESCRIPTION OF FORMOSA

always drunk hot. *Tea* and *Coffee* are of the same sort, and the Liquors are made after the same manner there as every-where else. Besides these Liquors they have many other sorts : Such are the *Bullan*, which is made of Apples and Pears, or of Oranges and Lemmons, and another Liquor, which is made like the *Orgeat* of the same Materials : And lastly, they who can get no other Liquor drink Milk and Water.

Besides all sorts of Fruits which are to be found here in *England*, as Apples, Pears, Cherries, Nuts, Plums, &c. they have many other things, such as Oranges, Lemmons, Sugar in great quantities, and Spices, as Pepper, Cinamon, Cloves, Nutmegs, Tea, Coco's, Coffee, and the like, which are either wholly wanting here, or at least grow very rarely in *England*. Their Trees bear twice in a Year, and the Fig-tree three or four times : And these Fruits ye have here of the same kind with theirs, are not half so good or so great, or so well-tasted ; so that the Ground there seems to have a peculiar virtue for ripening and improving the Fruit, which here it has not. As for instance, ye have here the same sort of Trees, which are there call'd *Puntet* ; but pierce these Trees here when you will, and ye will find they will not run the 20th part of the Liquor which they yield there, neither is it so well-tasted. And this is confirmed by the experience of many.



## A DESCRIPTION OF FORMOSA

### CHAP. XXV

*Of the Things which they commonly eat*

Besides Bread and Fruit, of which we have spoken already, they eat also Flesh, but not of all sorts of Beasts, for the Flesh of several Beasts, as has been formerly observ'd, is forbidden: But they are permitted to eat of Swine's Flesh, of all sorts of Fowl, except Pigeons and Turtles; of all sorts of Venison, except the Hart and the Doe, of all the Fish that swims in the Sea or the Rivers without any exception. They some times roast or boil their Flesh, but they know not what it is to stew any Meat, and therefore do not use it, though it is not forbidden. They commonly eat the Flesh of Venison and of Fowls raw: And, which may seem strange here in *England*, they eat Serpents also, which they look upon as very good Meat and very savoury, being broil'd upon the Coals: But before they eat them, they take care to extract all the Poison out of them, which they do after this manner: They take them when they are alive and beat them with Rods until they be very angry; and when they are in this furious passion, all the Venom that was in the Body ascends to the Head, which being then cut off, there remains no more Poison in the Body, which may therefore be safely eaten. They feed also upon Hen-eggs, Goose-eggs, and the like, and all sorts of wholesome Herbs and Roots.

## A DESCRIPTION OF FORMOSA

### CHAP. XXVI

*Of the Animals in Formosa, which do not breed here in England*

Generally speaking all the Animals which breed here, are to be found in *Formosa* ; but there are many others there which do not breed here, as Elephants, Rhinocerots, Camels, Sea-Horses, all which are tame, and very useful for the service of Man. But they have other wild Beasts there which are not bred here, as Lyons, Boars, Wolves, Leopards, Apes, Tygers, Crocodiles ; and there are also wild Bulls, which are more fierce than any Lyon or Boar, which the Natives believe to be the Souls of some Sinners undergoing a great Penance : But they know nothing of Dragons or Land-Unicorns, only they have a Fish that has one Horn : And they never saw any Griphons, which they believe to be rather fictions of the Brain than real Creatures.

Besides the Animals abovementioned, they have also familiar Serpents, which they carry about their Body ; and Toads which they keep in their Houses to attract all the Venom that may happen to be there ; and Weasels for eating of Mice, and Tortoises for their Gardens. There is also a kind of Animal much like a Lizzard, but not so big, which the Natives call *Varchiero*, i.e. the Persecutor of Flies ; its Skin is smooth and clear like Glass, and appears in various colours



## A DESCRIPTION OF FORMOSA

according to the situation of its Body: 'Tis wonderful to see how eagerly and industriously it pursues the Flies wheresoever it sees them, upon a Table, or on Flesh, or in Drink, and it seldom fails of catching them. This kind of Animal is to be found only in *Japan* and *America*, besides the Isle *Formosa*.

Though the foresaid Animals do not breed here in *England*, yet they are too well known here to need any particular description.

### CHAP. XXVII

*Of the Language of the Formosans*

THE Language of *Formosa* is the same with that of *Japan*, but with this difference that the *Japannese* do not pronounce some Letters gutturally as the *Formosans* do: And they pronounce the Auxiliary Verbs without that elevation and depression of the Voice which is used in *Formosa*. Thus, for instance, the *Formosans* pronounce the present Tense without any elevation or falling of the Voice, as *Jerh Chato*, *ego amo*; and the preterperfect they pronounce by raising the Voice, and the future Tense by falling it; but the preterimperfect, the *plusquam perfectum*, and *paulo post futurum*, they pronounce by adding the auxiliary Verb: Thus the Verb *Jerh Chato*, *ego amo*, in the preterimperfect Tense is *Jervieye chato*, *Ego eram amans*, or

## A DESCRIPTION OF FORMOSA

according to the Letter, *Ego eram amo* ; in the preterperfect Tense it is *Jerh Chato*, and the Voice is raised in the pronunciation of the first Syllable, but falls in pronouncing the other two ; and in the *plusquam perfectum* the auxiliary Verb *viey* is added, and the same elevation and falling of the Voice is observ'd as in the preterit. The future Tense of *Jerh Chato* is pronounced by falling the Voice in the first Syllable, and raising it in the rest ; and the *paulo post futurum* is pronounced after the same manner, only adding the Verb *Viar*, as *Jerh viar Chato, ego ero amo*. But the *Japannese* say, *Jerh Chato, Jerh Chataye, Jerh Chatar*, pronouncing the auxiliary Verb always after the same manner.

The *Japan* Language has three Genders ; all sorts of Animals are either of the Masculine or Feminine Gender, and all inanimate Creatures are of the Neuter : But the Gender is only known by the Articles, *e.g. oi hic, ey hæc, and ay hoc* ; but in the Plural number all the three Articles are alike.

They have no Cases, and they use only the singular and plural Number, but not the Dual : As for example, *oi banajo, hic homo, os banajos, hi homines*. But since I do not intend to write a Grammar of the Language but only to give some Idea of it, it may be sufficient to add this general Observation, That it is very easy, sounds musically, and is very copious. If any one shall ask from what Language it is deriv'd ? I answer,





# The Formosan Alphabet

| Name                         | Power |    |     | Figure |   |   | Name |
|------------------------------|-------|----|-----|--------|---|---|------|
| A <sup>m</sup>               | A     | a  | ā o | ⓘ      | Ⅰ | Ⅰ | ⓘ    |
| M <sup>m</sup>               | M     | m  | m   | Ⓜ      | Ⓜ | Ⓜ | Ⓜ    |
| N <sup>en</sup>              | N     | n  | n   | Ⓝ      | Ⓝ | Ⓝ | Ⓝ    |
| T <sup>aph</sup>             | T     | th | t   | Ⓣ      | Ⓣ | Ⓣ | Ⓣ    |
| L <sup>a<sup>m</sup>do</sup> | L     | ll | l   | Ⓛ      | Ⓛ | Ⓛ | Ⓛ    |
| S <sup>a<sup>m</sup>do</sup> | S     | ch | s   | Ⓢ      | Ⓢ | Ⓢ | Ⓢ    |
| V <sup>omera</sup>           | V     | w  | u   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| B <sup>agrdo</sup>           | B     | b  | b   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| H <sup>amno</sup>            | H     | kh | h   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| P <sup>edlo</sup>            | P     | pp | p   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| K <sup>aphi</sup>            | K     | k  | æ   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| O <sup>inda</sup>            | O     | o  | œ   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| I <sup>lda</sup>             | I     | y  | i   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| X <sup>atara</sup>           | X     | xh | x   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| D <sup>am</sup>              | D     | th | d   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| Z <sup>amphi</sup>           | Z     | tl | z   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| E <sup>pfi</sup>             | E     | ε  | η   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| F <sup>andem</sup>           | F     | ph | f   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| R <sup>aw</sup>              | R     | rh | r   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |
| G <sup>omera</sup>           | G     | g  | j   | Ⓥ      | Ⓥ | Ⓥ | Ⓥ    |

T. Slater sculp.



## A DESCRIPTION OF FORMOSA

That I know of no other Language, except that of *Japan*, that has any great affinity with it ; but I find many Words in it, which seem to be deriv'd from several other Languages, only changing either the signification or termination.

The *Japannese* wrote formerly in a sort of Characters most like those of the *Chineses* ; but since they have held correspondence with the *Formosans*, they have generally made use of their way of writing, as more easy and more beautiful ; insomuch that there are few now in *Japan* who understand the *Chinese* Characters.

But here it is to be noted, that the same Prophet *Psalmannaazar*, who delivered the Law to the *Formosans*, did also teach them this way of writing, as is commonly believ'd.

They use only twenty Letters in their Language, which are to be read from the right Hand to the left ; whose Names and Figures are as follows.

They have many particular Rules, as to the use of these Letters, which it would be endless as well as useless here to set down, and therefore I shall only add the names of some things that are most common, and subjoin to them the Lord's Prayer, the Creed, and ten Commandments in that Language, to give the Reader some Idea of it.

The Emperor is call'd in that Language, *Baghathaan Cheveraal*, i.e. the most high Monarch ; the King, *Bagalo*, or *Angon* : the Vice-Roy, *Bagalendro*, or *Bagalender* ; the Nobles,

## A DESCRIPTION OF FORMOSA

*Tanos* ; the Governours of Cities or Isles, *os Tanos Soulletos* ; the Citizens, *Poulinos* ; the Countrymen, *Barhaw* ; the Soldiers, *Plessios* ; a Man, *Banajo* ; a Woman, *Bajane* ; a Son, *Bot* ; a Daughter, *Boti* ; a Father, *Pornio* ; a Mother, *Porniin* ; a Brother, *Geovreo* ; a Sister, *Javrajn* ; Kinsmen, *Arvauros* ; an Isle, *Avia* ; a City, *Tillo* ; a Village, *Casseo* ; the Heaven, *Orhnio* ; the Earth, *Badi* ; the Sea, *Anso* ; Water, *Ouillo*.

The reason why the *Japan* Language differs from that of the *Chinese* and *Formosans*, is this, because the *Japannese* being banish'd from *China*, settled in the Isles of *Japan* ; upon which account they so much hate the *Chinese*, that they have chang'd all things they had in common with them, as to their Language, Religion, &c. So that there is no affinity between the *Japan* and *Chinese* Language. But the *Japannese* being the first Inhabitants of *Formosa*, brought their Language along with them into that Island, which is now much more perfect than it was at their first coming. Yet the *Formosans* preserve still the purity of their Language without any considerable alteration, whereas the *Japannese* are continually changing and improving it every Day.

But that the Reader may have some Idea of the *Formosan* Language, I have here subjoin'd the Lord's Prayer, the Apostles Creed, and the ten Commandments in that Language, printed in Roman Characters.



## A DESCRIPTION OF FORMOSA

### *The Lord's Prayer*

Koriakia Vomera

OUR Father who in Heaven art, Hallowed be  
Amy Pornio dan chin Ornio vief, Gnayjorhe  
thy Name, Come thy Kingdom, Be done thy Will  
sai Lory, Eyfodere sai Bagalin, Jorhe sai domion  
as in Heaven, also in Earth so, Our bread  
apo chin Ornio, kay chin Badi eyen, Amy khatsada  
daily give us today, and forgive us  
nadakchion toye ant nadayi, kay Radonaye ant  
our trespasses, as we forgive our trespassers,  
amy Sochin, apo ant radonem amy Sochiakhin,  
do lead us not into temptation, but deliver us from  
bagne ant kau chin malaboski, ali abinaye ant tuen  
Evil, for thine is the Kingdom, and Glory, and  
Broskaey, kens sai vie Bagalin, kay Fary, kay  
Omnipotence to all ages. Amen.  
Barhaniaan chinania sendabey. Amien.

### *The Apostles Creed*

I Believe in God the almighty Father,  
Jerh noskion chin Pagot Barhanian Pornio  
Creator of Heaven and of Earth :  
Chorhe tuen Ornio kay tuen Badi :  
And in Jesus Christ his beloved Son  
Kay chin J. Christo ande ebdoulamin bot  
our Lord, who conceived was of  
amy Koriak, dan vienen jorh tuen  
the Holy Ghost, born of Mary the  
gnay Piches, ziesken tuen Maria

## A DESCRIPTION OF FORMOSA

*Virgin, suffered under Pontius Pilate, was  
boty, lakchen bard Pontio Pilato, jorh  
crucified, dead and buried, descended  
carokhen, bosken, kay badakhen, mal-fien  
to the infernal places, on the third day  
chinn xana Khie, charby nade  
rose from the dead, ascended into Heaven,  
jandafien tuen bosken, Kan-fien chinn Ornio,  
sitteth at the right hand of God  
xaken chin testar-olab tuen Pagot  
his Father almighty, who will come to  
ande Pornio barhaniaa, dan foder  
judge quick and dead  
banaar tonien kay bosken.*

*I believe in the Holy Ghost,  
Jerh noskion chin Gnay Piches,  
the Holy Catholick Church,  
Gnay, Ardanay Chslae,  
the Communion of Saints,  
Ardaan tuen Gnayji  
the Remission of Sins.  
Radonayun tuen Sochin.  
the Resurrection of the Flesh,  
Jandafiond tuen Krikin  
the Life Eternal. Amen.  
Ledum Chalminajey. Amien.*

### The Ten Commandments

*HEar O Israel, I am the Lord thy  
Gistaye O Israel, Jerh vie oi Korian sai*



## A DESCRIPTION OF FORMOSA

*God who brought thee out of the Land of  
Pagot dan bayneye sen tuen badi tuen  
Egypt, and out of the house of bondage.  
Egypto, kay tuen Kaa tuen slapat.*

I. *Not have another God before me.  
Kau zexe apin Pagot oyto Jenrh.*

II. *Not make to thee a graven Image,  
Kau Gnadey sen Tandatou  
not an Image like to those things which in  
kau adiato bsekoy oios day chin  
Heaven are, or in Earth, or under the  
Ornio vien, ey chin Badi, ey mal  
Earth, not worship, not serve it, for  
Badi, kau eyvomere kau conraye oion, kens  
I am thy Lord God jealous, and I  
Jerhvie say Korian Pagot spadou, kay Jerh  
visit the sins of the Father upon the  
lournou os sochin tuen Pornio janda los  
Sons, until the third and fourth genera-  
botos pei chin charby kai kiorbi Grebia-  
tion of those who me hate, and mer-  
chim dos oios dos genr videgan, kai teltul-  
cy I do to thousand generations of  
da Jerh gnadou chin janate Grebiachim dos  
them who me love, and my pre-  
oios dos genr chataan kai mios belostos-  
cepts keep.  
nautuo laan.*

III. *Not take the name of God thy  
Kau chexner ai lory tuen Pagot sai*

## A DESCRIPTION OF FORMOSA

*Lord in vain, for the Lord will not hold  
Korian bejray, kens oi Korian kau avitere  
innocent him who his name shall take in vain.  
azaton oion dan ande Lory chexneer bejray.*

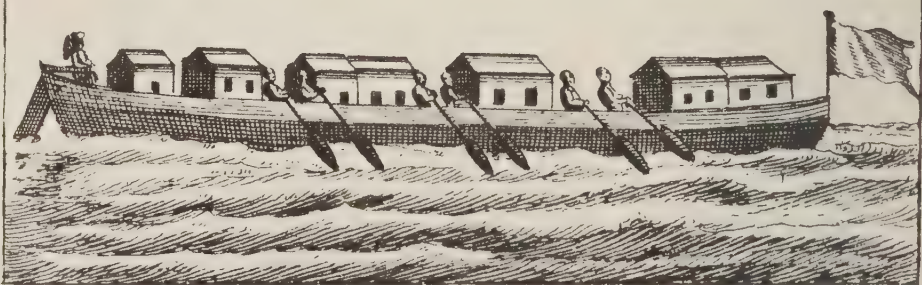
IV. *Remember that thou sanctify the Sabbath ;  
Velmen ido sen mandaar ai Chenaber,  
six days labour and do all thy work,  
dekie nados farbey kai ynade ania sai Farbout,  
but the seventh is the day of  
ai ai meniobi vie ai nade tuen  
Sabbath of thy Lord, not labour in  
Chenaber tuen sai Korian kau farbey chin  
that day, thou not thy son, not thy daughter,  
ai nade sen kau sai bot, kau sai boti,  
not thy man-servant, not thy maid-servant, not  
kau sai sger-bot, kau sai sger-boti, kau  
the stranger who before thy gates is, for  
oi janfiero dan splan sai brachos vief, kens  
the Lord created Heaven, Eearth, Sea  
oi Korian chorheye Ornio, Badi, Anso,  
and all things which in them are in six  
kai ania dai chin oios vien chin dekief  
days, and on the seventh rested, therefore  
nados, kai ai meniove stedellob, kenzoy  
he blessed the seventh day and hallowed it.  
oi skneaye ai meniobenado kay gnayfrataye oion.*

V. *Honour Father and Mother thine  
Eyvomere Pornio kai Porniin soios,  
that may be prolong'd thy days in land,  
ido areo jorhen os os soios nados chin badi*





fig 14.

*The Kings Balcon**A Floating Village*



## A DESCRIPTION OF FORMOSA

*which the Lord thy God shall give thee.*

dnay oi Korian sai Pagot toye sen.

VI. *Not Murder.*

Kau anakhounie.

VII. *Not Fornicate.*

Kau verfierie.

VIII. *Not steal.*

Kau lokieyr.

IX. *Not say a false testimony against thy*

Kau demech stel modiou nadaan sai

*Brother.*

Geovreo.

X. *Not covet the house of thy Brother, not*

Kau voliamene ai kaa tuen sai Geovreo, kau

*covet the wife of thy Brother, not*

voliamene ey bajane tuen sai Geovreo, kau

*covet his man-servant or his maid-servant, or*

voliamene ande sger-bot, ey ande sger-boti, ey

*his oxe, or his ass, or whatsoever to him*

ande macho, ey ande signou, ey ichnay oyon

*belongs.*

tavede.

## CHAP. XXVIII

*Of the Shipping of the Formosans*

BESIDES the Ships they have for making long Voyages into remote Parts, they have other Vessels which they call *Balconos* and *Floating Villages*, or *Arcacasseos*, which belong

## A DESCRIPTION OF FORMOSA

only to Noblemen, and are made use of by them to travel, or take their pleasure upon the River. The Emperor, the King, Vice-Roy, and the Noblemen, have every one a *Balcon* for himself, and a *Floating Village* for their Guards: Which Vessels will be best explain'd by the following Figures.

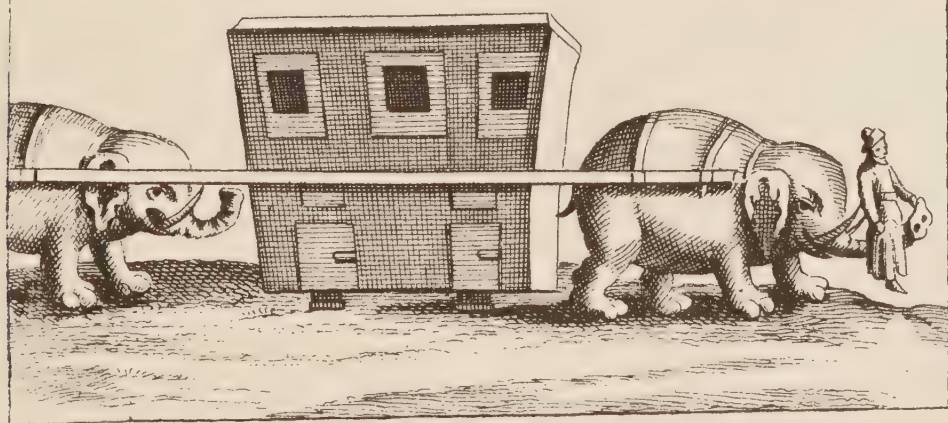
You must note, That there is no difference between the *Balcon* of the Emperor, a King, and a Vice-Roy, but that one is a little more magnificent than the other: The *Arcacasseos* or *Floating Villages*, in which are the Guards of him to whom the *Balcon* belongs, are all alike; only the others are not so long, not so broad and splendid as that of the King.

They have no Coaches to travel in by Land, but they have another kind of Carriage which is much more convenient, for they are carried by two Elephants or Camels, or Horses, in a thing like a Litter, call'd by the Natives *Norimonnos*, into which thirty or forty Men may enter; the Figure whereof is to be seen in the following Cut.

All these Litters, whether they belong to Noblemen, or inferiour People, are made after the same manner, saving that some of them are more stately than others.



fig. 15.

*A Gentlemans Balcon**A Litter*

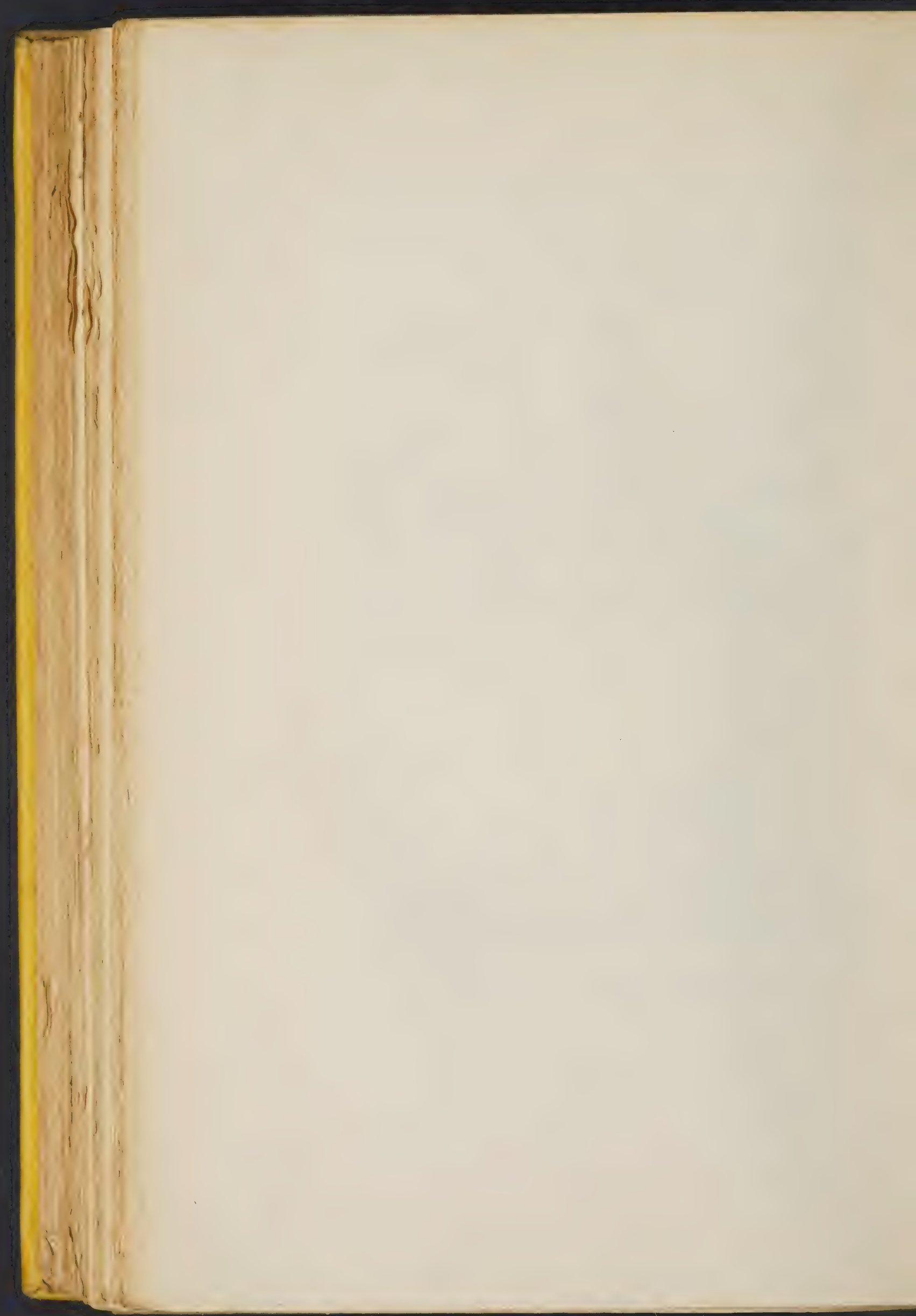


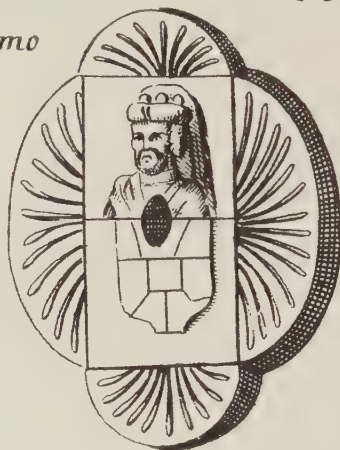




fig. 16.

## The several figures of Money

Rochmo



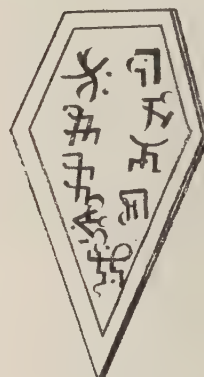
Copan



Taillo



Taillo



Colan



Riaon





## A DESCRIPTION OF FORMOSA

### CHAP. XXIX

*Of the Money of the Formosans*

THE *Japannese* have three sorts of Money, whereof some is made of Gold, and the other two sorts are of Silver and Brass. All these kinds of Money are current in the Isle *Formosa*; and besides them they have some of Iron and Steel.

The highest piece of Gold that's Coin'd at *Japan* is call'd *Rochmoo*, and is in value nine Copans and a half. A Copan is a piece of coin'd Gold worth seven Talos, and a Talo is a piece of Silver coin worth 58 Stivers, according to the *Dutch* way of reckoning, and very near worth an *English* Crown: But the Brass Money is of little value, as the *Caxæ*, which are only worth about two Pence of *English* Money; and yet there are half *Caxæ* and quarter *Caxæ*; but this last kind of Money is only us'd in *Japan* and not in *Formosa*.

But in the Isle *Formosa*, a *Rochmoo* is valu'd only at eight Copans, and each Copan at six Talos, and a Talo at forty eight Stivers; not that these several pieces of Money weigh less in *Formosa*, for they are of the same weight, but because Gold and Silver is more plentiful there than in *Japan*: And besides them the *Formosans* have a piece of Steel Money, which they call *Colan*, and is of the same value with a Talo,

### A DESCRIPTION OF FORMOSA

though it is not so big. They have also Money made of Iron, which they call *Riaon*, a half *Riaon* and a quarter *Riaon*. Now a *Riaon* is worth fifteen *Dutch Stivers*. They have a little piece of Brass Money which they call *Capchau*, worth about seven Farthings. The Figures of all which may be seen in the following Table.

A *Rochmoo* which weighs eight pound and half of Gold, is of this shape. *A* is the upper part of it, whereon is the Head of the Emperor ; on the lower part of it are his Arms. But on the other side are the Arms of the King, who reigns in that Province where the Money is coin'd. There are also half *Rochmoos* of the same shape, and of half the weight.

A *Copan* is a piece of Gold which weighs one pound. In the upper part on one side it has the Head of the Emperor, and in the lower part the Head of the King : But on the other side it has their Arms. There are also half *Copans* ; and both these sorts of Money have a hole in the middle.

A *Talo* is a piece of Silver Coin which weighs four Ounces, and on one side it has a Sword ; and on the other are the ancient Characters of the *Japannese*, denoting its value.

Of the *Caxæ*, some are round, others four squar'd and triangular ; but these are coin'd only in *Japan*.

The Steel Money which is peculiar to the Isle *Formosa*, weighs one ounce and three quarters



## A DESCRIPTION OF FORMOSA

of an ounce. It is four squar'd, and is call'd *Colan*: On the one side it has the Arms of Religion, with this Inscription in *Formosan* Letters, *Honour to God*: And on the other side are the Arms of the King.

A *Riaon* is a piece of Iron Money, almost of the same bigness as a *Kolan*, and is worth fifteen *Dutch Stivers*. It has the same Inscription with a *Kolan*, but its Figure is almost round.

The *Kapchau* is a piece of Brass Money almost of the same value with a *Japan Casiens* or *Caxa*; its Figure is almost round, but it has no Inscription. There are also half *Kapchaus* and quarter *Kapchaus*.

## CHAP. XXX

*Of the Arms of the Japanners and Formosans*

EVERY one I think knows that the *Japanese* use no such Arms as are commonly us'd here in *Europe*: But after the *Jesuits* and *Dutch* came there, they gave them some Guns and Muskets, which are not so many as to be serviceable to them in making War against their Enemies, but are laid up and kept as Curiosities to be shewn. The warlike Instruments which they make use of, are as follows.

First, the *Battering-Ram*, which is an Engine they make use of for destroying the Walls of a City. *Fachos* which are made of a certain tough

## A DESCRIPTION OF FORMOSA

Wood, to which are fastned many sharp plates of Steel, and are cover'd all over with Pitch, Rosin, and such-like combustible ingredients : And when it is kindled, it is thrown out of an Engin with so much force, that the sharp plates of Steel will cut three Men through the middle, standing directly behind one another. Next, they use in fighting long and short Spears, Bows and Arrows, and Cymiters.

This must be confessed by all that know them, that they are wonderfully skilful in all the ways of exercising their Arms, especially in shooting an Arrow, which they will direct as exactly to the Mark intended, as any *European* can a Bullet-shot out of a Musket.

They make *Swords* and *Daggers* so wonderfully fine, that they are highly esteemed in all the Eastern Countries. Metals are there so plentiful, and they are so skilful in melting and mixing, purging and tempering them, that in these arts of preparing Metal, they far excel the *Europeans*. Iron is the Metal of which the *Japannese* make their *Swords* and *Daggers*, of which they have one Mine ; and their *Swords* are so curiously and exactly temper'd, that one of them is more precious than a *Sword* made of the purest Gold ; for some of them are found to have so good an edge, that they will cut the biggest Tree in two with one blow, or divide a piece of Iron in two without blunting their edge. Their *Daggers* are made of such a mixture of Metals, that if any one



## A DESCRIPTION OF FORMOSA

be but slightly wounded with them, unless he cut off the wounded Flesh in the same instant, the wound becomes incurable. Of the same Materials they make the heads of their *Lances*, *Arrows* and *Spears*, so that their wounds are always mortal, unless the spreading of the Poyson be presently stopped ; which practice seems to be unjustly condemn'd by the *Europeans*, since they themselves make use of more deadly Weapons than are usual there : Neither is it any great matter when we intend to destroy an Enemy, after what manner we kill him : Nay, in this respect the most deadly Weapons seem the best, because the more they kill, the sooner War is ended, which is the best for all parties.

However, all over the East the Soldiers formerly made use of these *Japan* Weapons : But now the Emperor has prohibited to export them under the pain of Death, so that none dare bring them into *Formosa* ; yet the King who is sent thither has a Magazine full of these Arms, which are laid up for a time of War ; and so they are far from being very rare and precious there : Nay, notwithstanding the prohibition, there are some who venture to export them clandestinely ; for I remember I saw many of them in *Goa*, which are there publickly expos'd to Sale. They use also Slings, wherewith they throw Stones ; this they do but very seldom.

## A DESCRIPTION OF FORMOSA

### CHAP. XXXI

*Of the Musical Instruments of the Japannese and Formosans*

IT must be acknowledg'd that the Art of Musick was not known for many Years in any of the Eastern Countries, neither had they any certain method of singing and playing upon Instruments of Musick, though they had then such as resembled the *Drum* and the *Tabor*, the *Trumpet* and *Flagellet*, the *Lute* and *Harp* : But since the time that the *Europeans* came thither, they have learn'd the way of making and using these Instruments, which are now made almost after the same fashion as they are here in *England* : For when they heard the *Jesuits* play upon the *Organs* in their Churches, and sing Musically after the manner of the *Romish* Church, they were mightily taken with it, and inflam'd with a desire of learning the Art of Musick, which now by their industry and ingenuity they have attained, tho' not in perfection, yet to such a degree as wonderfully pleases themselves ; and therefore they commonly use both vocal and instrumental Musick at their Marriages, Funerals, Sports and Recreations ; and at their offering Sacrifices, chiefly when they Sacrifice Infants.

Thus it is in *Japan* ; but in the Island *Formosa*, the Natives still observe their ancient method of singing and playing upon Musical Instruments, if their way of singing may be call'd a method ;



## A DESCRIPTION OF FORMOSA

for except some few particular Prayers, which are sung by the Priests only, the People sing all other things, every one after a different manner, according to his fancy ; which they do not look upon as ridiculous, because they know no better ; but on the contrary the different voices and tones, which every one uses at pleasure, seems to them to make a pleasant harmony. After the same irregular manner they play upon the Instruments of Musick, which are us'd in Temples, such as the *Drum*, the *Tabor*, &c.

In which *A* is the Hand that strikes ; *B* the Finger which makes the sound ; *E E* the Skin or Parchment which is struck ; *D D* the Plates of Gold or Silver, or some other Metal, which make a tinkling like a *Cymbal*. They use also the *Harpsichord* and *Lute*, *Trumpets* and *Flagellants* : but the *Harp* they do not use in their Temples. They have also *Kettle-Drums*, which make a harsh and warlike sound when they go to Battle ; but they are so big that they must be carried by an Elephant. Other Instruments of Musick they have not.

### CHAP. XXXII

*Of the way of Educating their Children*

I Have already said, that every Wife takes care of her own Children, but if she be the Wife of a Nobleman, she has Servant-Maids to look after them. They begin to teach a Child

## A DESCRIPTION OF FORMOSA

to read at three Years of age, and some of them will both read and write very well when they come to be five Years old ; and from five to eight they instruct them in the Principles of Religion and Morality, and teach them how to behave themselves in company : After eight they send them to the Schools or Academies, which they do not before that time, because they think their Understanding is not ripe enough to apprehend such things as are taught there, tho many of them go to Schools before they are seven Years of age. The Mothers take a great deal of care in their Education, and their Fathers often examine them what progress they have made in their Learning : But their Parents never beat them, which they think improper, even when it may seem necessary to reform their manners, and deter them from the Vices to which they are addicted, (much less do they use such imprecations upon them as some *Europeans* do upon their Children,) but they instruct them the more carefully in their Duty, admonish them of their Faults, and by the most winning Persuasives exhort them to amend ; for they hope that as their Reason encreases with their Years, they will of themselves abandon their Vices. And indeed this gentle method of Admonition and Exhortation does commonly prove so effectual, that young Men of six or nine Years of age will behave themselves with as much civility and modesty in their Discourses and Gestures as an



## A DESCRIPTION OF FORMOSA

old Man can do, which deserves no small admiration.

They have a very sharp natural Wit, which readily learns the Languages and liberal Arts : And if any one think that I boast too much of my Countrymen, they may read the Account that is given of them in the Relations of several Authors.

When they are arriv'd at the fifth or sixth Year of Age, then their Parents send them to the School, and after that tho' they be negligent in their Studies, they never force them by threats to do any thing to mind their Book, but encourage them by good Words and fair Promises, and by proposing to them the Examples of others, either real or feign'd, who by improvement in their Studies have arriv'd at great Honours and Dignities ; and by these and such-like means they prevail more over the Youth, than they could by blows and menaces ; for to speak the Truth, it must be confess'd, that the Natives of *Japan* and *Formosa*, are naturally so stubborn and surly, that they cannot endure blows ; and hence it often happens, that Servants when they are undeservedly and unmercifully beaten, will in revenge kill their Masters.

The Infants of Noblemen are carefully tended, and very carefully brought up by their Mothers and Nurses, who constantly attend them to see that they want for nothing, and cover them with Silk or Cotton to keep them warm ; but never

## A DESCRIPTION OF FORMOSA

wrap them in swadling Cloths as the *Europeans* do : But their Country People are careless in cloathing their Children, and keeping them warm while they are Infants ; and when they come to be two Years old, they suffer them to run naked over the Mountains, Meadows and Woods.

### CHAP. XXXIII

*Of the Liberal and Mechanical Arts in Japan*

**T**Hough the *Japannese* are inferiour to the *Europeans* in the Knowledge of the liberal Arts, yet this must be said for them, that as to all Arts whether Liberal or Mechanical, they excel all the other Eastern People. And though the Jesuits do mightily extol the *Chinese* above all the other *Orientalists* for their Ingenuity, yet I think they are much inferiour to the *Japannese* in sagacity and sharpness of Wit : for many of them, chiefly the *Bonzii*, spend their whole Life in studying ; but their Wit for the most part consists in Riddles, Paradoxes and dark-sayings. They write many Books of Theology, which are chiefly design'd for the explication of their Articles of Religion, and the defence of their Idolatrous Worship : And in all their Meditations they chiefly apply themselves to the study of Philosophy, which with them is nothing else, but a collection of the Opinions of



## A DESCRIPTION OF FORMOSA

all the ancient Philosophers they know, which favour their own Superstition.

Altho' the *Bonzii* are bound to minister in holy Things, and by their office are peculiarly set apart for that service, yet they do not only study Philosophy and Theology, but Mathematicks, Medicine and Law; so that their Academies seem to resemble Universities here in teaching all the liberal Sciences. They teach also the *Greek* Tongue in the Isle *Formosa*, and every one may learn it in their Academies, who has Money enough to pay the Priests; but the *Japan Bonzii* teach it only among themselves, but not to the Laity.

These Colleges in which the Youth are taught, are endow'd with great Revenues; for all Princes, Noblemen and Gentlemen, send their Sons thither, and give great Gifts to them.

As to the Law, they have no Rules, but such as are discover'd by natural Light, or the dictates of Reason, or are founded upon the Authority of their Superiours, whose Will is a Law to their Subjects: Thus the Answer of the Prince decides any Controversie, and puts an end to the Suit of the contending Parties. But, as we have before observ'd, *Meriandano* made new Laws to restrain the Kings and Princes from enslaving their Subjects so much as they were wont to do.

The Physicians and Chyrurgeons in *Formosa* are very ignorant and unskilful, tho' they are very much honoured by all sorts of People.

## A DESCRIPTION OF FORMOSA

They know nothing of the art of Musick, as has been before observ'd : But as to the other liberal Arts, all the Sons of Citizens and Gentlemen study them in their Academies, provided their Fathers have sufficient means to maintain them there. They are excellent at making Verses, but chiefly the *Bonzii* in the Isle *Formosa*, who do not only compose Prayers, but also Sermons in Verse. They mightily affect Brevity in all their Writings, and labour only to express in a few Words the substance of any matter of fact, without taking notice of many Circumstances which set off the History : And therefore when they write Libels to any Prince, they contrive them wonderful short, yet so that nothing which is pertinent to the matter or substance of the Libel is omitted. Some of them are great lovers of Eloquence, but chiefly the *Bonzii*, and practise it very much in their Sermons, the better to move the Affections of their Hearers, and persuade them to do what they have a mind to.

The *Japannese* did formerly write from the top down to the bottom : Which way of writing they learn'd from the shape of a Man, whose Head is the highest part, and the Feet the lowest. But after that *Meriandano* had once obtain'd the Isle *Formosa*, and annex'd it to the Empire of *Japan*, the *Japannese* seeing the way of writing that was us'd by the *Formosans* to be much better and more easy, have ever since continued to write after that manner : And this they do so



## A DESCRIPTION OF FORMOSA

generally, that none but the *Bonzii* understand the ancient way of writing ; for the rest are altogether ignorant of it.

Hitherto I have treated of their liberal Arts, I shall only add a few Words of their mechanical Arts. The *Formosans* have Painters who draw fine Pictures with great Art and Skill ; and their Engravers are very famous for working both in Wood and Stone. They have also Potters, who are very curious in making Dishes, which they call *Porcellane*, and the *English China-Ware* ; and 'tis very well known, that in this Art they excel the *Chinese* and all the oriental People. But they have no Shoe-makers, Brewers or Bakers there ; neither do they know the way of making Candles as you do here ; but instead of them they use Lamps, with Oil, Links and Torches, made of the Pine-tree ; and the Country People kindle Straw, or any kind of Wood which will flame and give light. The art of making Glass is not known over all the East, and when it was first brought to *Japan*, it appear'd to the Natives so admirable for its clearness and transparency, that the Mariners would sell a piece of Glass worth no more than a penny here for half a Copan ; but now since Ships have frequently arriv'd in these parts, the value of them is very much fallen ; and yet they cost twenty times more there than here. Some Noblemen have Glass-Windows in their Houses, but these cost so much that they are very rare, for the gener-

## A DESCRIPTION OF FORMOSA

ality of the Natives use a thin waxen Silk-stuff, or Paper made of Silk, for their Windows, which they receive from the *Chineses*. Their chief Arts are the Potters art, and the art of working with the Needle, in which they are ingenious to admiration: But above all they excel in the art of purging and preparing Metals, as has been observ'd in the Chapter of their Arms. And lastly, their Husbandmen are skilful enough in ordering and improving the Ground, according to the nature of the Soil.

And here it is to be noted, that all Artificers, and such as get their livelihood by their labour, are very little esteemed: And the Shopkeepers the richer they are, are so much the less valued, because they believe they must use many Lyes in commending and putting off their Merchandize, to encrease their Gain and Riches: And because the *Japannese* abhor a Lye, therefore they despise the Shopkeepers, whom they look upon as great Lyars; as the *English* despise the Mountebanks, who tell many Lyes of the Operations of their Medicines, which they sell upon a Stage. I shall only add, that as to other Mechanical Arts which are us'd here in *Europe*, the Natives are always learning something new from the *Hollanders*, having a very sharp Wit, which easily apprehends any Arts they once see.



## A DESCRIPTION OF FORMOSA

### CHAP. XXXIV

*Of the Splendid Retinue that attends the Vice-Roy of Formosa when he goes to wait upon the Emperor*

SINCE all Kings have not the same Dignity and Revenues, but some are more, some less rich and honourable, therefore every one of the King's Subject to the Emperor of *Japan*, hath a Retinue proportionable to his Dignity. But the King of the Isle *Formosa* being sent from the Emperor, is therefore always attended by the Vice-Roy and Carillan before they go to wait upon the Emperor. 'Tis the office of the Carillan to give the Emperor that account of the Isle which is made by the King ; and the Vice-Roy relates as from himself the same things which the King relates by the Carillan, viz. all things which concern the Government, the Subjects or the Commonwealth.

The Vice-Roy of *Formosa* does usually travel twice a-Year to wait upon the Emperor of *Japan* ; and then he has his own Balcon, which has been before describ'd, and thirty-six Balcons of the Noblemen, who attend him : But the Carillan travels in the same Balcon with the King, as being his Companion. Besides these Balcons there are eighty floating Villages, in which are the Guards of the Vice-Roy and Carillan, and the Litters or Palanquins, in which they travel when they pass through the Island. All things

## A DESCRIPTION OF FORMOSA

are set in order when they come to the Isle *Xyphon* ; forty floating Villages go before, and eighteen Balcons of Noblemen, then comes the Balcon of the Vice-Roy, and after it eighteen Balcons of Noblemen, and last of all forty floating Villages, whereof one or two belongs to each Nobleman.

In this order they make their Progress till they come to the Sea-Port Town, where they are to Land, and then they all go out, and Noblemen go into the Litters which are carried ashore for them, and the Balcons remain there till the Vice-Roy returns. There are thirty-six Litters which belong to the Noblemen, who accompany the Vice-Roy ; and there is one for the Vice-Roy, with whom the Carillan travels to bear him Company. All the Litters of the Nobility are an Ell and a half in height and length, and are made of Wood, curiously adorn'd within and without with Silks and Tapestry, finely wrought with the Needle, with plates of Brass or Copper, and many Pictures, and are usually carried by two Elephants.

The Vice-Roy and Carillan travel in one Litter, which is two Ells and a half high, and three Ells long, and is carried by two Elephants : Inwardly it is adorn'd with Silks and Cloth of Gold, finely wrought with the Needle ; and outwardly it is covered with most pure Gold. In this Litter, besides the Vice-Roy and Carillan, are one Nobleman and ten Ladies of Honour,



## A DESCRIPTION OF FORMOSA

which are branches of the King's Family : It goes in the middle of all the other Litters, and is guarded with Soldiers before and behind, and on both sides.

All things being thus dispos'd, they enter into the Emperor's Palace, where they continue for a Month, and then return into their own Country. The Emperor does them this Honour, as to send twenty of his Courtiers to receive them when they land at the Sea-Port Town, and as many to accompany them, in Litters guarded with Soldiers, when they return to the Sea-Port. And during all the time they stay at the Emperor's Court, he puts all kinds of Honour upon them ; for he diverts them with Hunting, Sports and Comedies, and admits them to a hearing every Day for an Hour in a publick Assembly : And lastly, when they are to go away, he loads them with Gifts, and very honourably takes a farewell of them.

'Tis a part of the Office of the King of *Formosa* to accompany the Vice-Roy to the Sea-Port Town call'd *Khadsey*, where he takes Shipping, and to receive him at the same place when he returns, and attend him as far as the Castle. And lastly, it is to be noted, that altho' the Emperor gives him only the Title of Vice-Roy, who was formerly King of *Formosa*, yet he does him greater Honour than any other King of the Empire.

## A DESCRIPTION OF FORMOSA

### CHAP. XXXV

*Of the Success of the Jesuits in propagating the Christian Faith in Japan, from 1549 to 1615. More especially of the Reasons of the terrible Slaughter that was made of them about the Year 1616. And of the Law prohibiting Christians under pain of Death to come into Japan.*

Since my design is only to give an Account of the Isle *Formosa*, and to touch upon the Affairs of *Japan* so far as they have Relation to it ; I shall not pretend to give a particular History of the various success the Jesuits met with in propagating the Christian Religion through the several Kingdoms of *Japan*, of which I have receiv'd no certain information. But in general I am very well assur'd, by the constant uncontroll'd Tradition of my Countrymen ; that notwithstanding all the difficulties they met with, they made a wonderful progress in the conversion of that Empire between the Year 1549, in which *Xaverius* says he, first arriv'd at *Cangoxima*, and the Year 1616 or thereabout ; for 'tis commonly believ'd in *Formosa* that in this space of time more than a third part of *Japan* was converted to the Christian Religion ; and *Tampousamma* himself, who was Emperor of *Japan* in the said Year 1616.

Though many other causes might concur to promote the spreading of the Christian Religion in *Japan* by the Jesuits, of which I can give no particular account, yet I am very certainly inform'd that one thing which contributed very



## A DESCRIPTION OF FORMOSA

much to the propagation of it, was their proposing the Christian Religion, after such a manner as was most agreeable to natural Reason, and the Doctrines and Practices commonly receiv'd among the *Japannese*.

Thus the Jesuits taught them in their first Lectures, That there was but one God, the Creator and Governor of all things in Heaven and Earth, and demonstrated his Eternity and other Attributes by natural Reason; but said nothing of a Trinity of Persons in the Unity of the God-head, lest it should shock their Belief of the one true God. And as to Christ, they affirm'd that he was a Divine Vertue residing in a human Body, or a mighty Hero sent from God to reveal his Mind and Will to Mankind; and they enlarged upon the Holiness of his Life, the Reasonableness and Excellency of his Doctrine, the many Miracles he wrought for confirmation of it, and the bitter and painful Death he endur'd on the Cross for the expiation of the Sins of Mankind: All which were agreeable enough to the opinions the *Japannese* had conceiv'd of their pretended Heroes, That they had done many wonderful Feats, and endur'd great and lasting Pains to deliver their Followers from future Torments. But all this while the Jesuits said nothing of his being God and Man in one Person, but conceal'd that Mystery, as being too difficult for the apprehension of the *Japannese*, until a more convenient opportunity.

## A DESCRIPTION OF FORMOSA

They taught the *Japannese* to worship the only true God, and his Son Jesus Christ, who was rais'd from the Dead by the Almighty Power of God, and ascended into Heaven, and was exalted in the humane Nature to all Power in Heaven and Earth, to assist and relieve his faithful Servants : which was agreeable enough to the notions they had of their Deified Men, such as *Xaca* and *Amida*, to whom they pray'd for Relief in all their Straits and Necessities. And as to the Worship of Images and Saints departed, there was such a perfect Harmony between the Jesuits and the *Japannese*, That they desir'd them only to change their Idols for the Images of Jesus Christ, the Virgin *Mary*, and other Saints of the only true God, and to continue the same way of worshipping and trusting to the Saints, as Intercessors with God for them, but not to offer Sacrifices to them.

They administered Baptism in the name of the Father, the Son and the Holy Ghost, as the Rite of admitting Men into the Christian Church, and never declared the Holy Ghost to be a Divine Person in the ever-blessed Trinity, but represented him as the Power of God.

They administred the Lord's Supper in commemoration of the Death of Christ, but never offer'd to explain the Mystery of Transubstantiation, or the Sacrifice of the Mess.

And by this way of representing the Christian Religion, and concealing those Mysteries which



## A DESCRIPTION OF FORMOSA

are more difficult to be apprehended and believ'd, and the peculiar Absurdities of the Popish Doctrines, it appear'd to contain nothing but what was agreeable to natural Reason, and the Notions and Practices commonly receiv'd among the *Japannese*, and so it easily gain'd credit and spread mightily among the ingenious *Japannese*; especially being recommended by some peculiar advantages it has above all other Religions, as particularly by the full assurance it gives of a future state of eternal Life and Happiness.

But as this Artifice gain'd the Jesuits many Followers, while they conceal'd the aforesaid Doctrines, which they did for many Years, until they found their Party very strong and powerful: So when they declar'd them to the People, and impos'd them as necessary Articles of Faith, the Christian Converts murmur'd against them for changing the Religion they had formerly taught; and the *Pagans*, but especially the *Bonzies* exclaim'd against them as Impostors, for deceiving the People with new Devices, which occasion'd many to make defection from them, and rais'd in all a strong suspicion of their Insincerity: So that this Declaration of these new Doctrines prov'd very much to their disadvantage, and may be reckon'd one cause of their utter Ruin and Extirpation.

A second Cause was the great Envy and Indignation which all the *Pagans*, but chiefly the

## A DESCRIPTION OF FORMOSA

*Bonzies*, conceiv'd against the Jesuits, because they insinuated themselves so far into the favour of Kings and Princes, and all the rich Men who were Converts to their Religion, that they settled great Revenues upon the Christian Monasteries, which us'd formerly to be given to the *Bonzies*; nay, the Fathers disinherited their Sons to enrich their Monasteries, which so exasperated the Minds of the *Pagans* against them, that they endeavoured by all means to extirpate them.

A third Cause was the discovery of a Conspiracy, carried on by the Jesuits, to betray the Empire of *Japan* into the Hands of the King of *Spain*; for which end they had sent him Letters, which were found out, giving him an account of the situation of their Harbours, and of their several Cities, Castles and Forts, and the manner how they might be besieg'd and taken. The Jesuits confess, that the great Dominions which the King of *Spain* possess'd in the *East* and *West Indies*, gave the *Japannese* a great Umbrage; and this they say mov'd them to set on foot a design of abolishing their Religion, and driving them out of their Country: But they deny that they ever wrote such Letters to that King, giving him an account of the Strength of the *Japan* Empire, and the ways of attacking it; and pretend that these Letters were forged by the *Hollanders*, on purpose to render the *Portuguese* odious, and get their Trade in *Japan* out of their Hands. But this Forgery was never



## A DESCRIPTION OF FORMOSA

prov'd against the *Dutch*; and therefore 'tis commonly believ'd in *Formosa*, that the Jesuits were the Authors and Contrivers of the aforesaid Letters, which must certainly render them very odious to all the *Pagans*.

But all these three Causes were only preparatory to that which follows, which was the last and immediate Cause of the great slaughter of the Christians in *Japan*. For the better understanding of which we must consider, that in the great progress which the Christian Religion had made in *Japan*, by the preaching of the Jesuits and other Missionaries of the *Romish* Church, there were not only several Kings and Princes and many great Lords, but also an Emperor who had embraced Christianity, whose name was *Tampousama*; and he gave them not only a Toleration, but all manner of Encouragement to propagate and settle their Religion in all parts of the Empire. The Jesuits being puffed up with this success, and supported by so great an Authority, ventur'd boldly to expose their peculiar *Dogmata* of *Transubstantiation*, and the *Sacrifice* of the *Mess*, &c. which they required all the Christians to believe, under pain of Damnation; and to use all the pious Frauds they could invent, for draining the Riches of *Japan* into their own Coffers. And having by this means given great offence to the Christians, and incurr'd the great hatred of the *Pagans*, and raised a vehement suspicion in all sorts of People

## A DESCRIPTION OF FORMOSA

of their being Impostors ; they began to be afraid, lest the *Pagans* should conspire together to work their Ruin, and therefore were resolv'd to be beforehand with them, and to take the shortest way for converting the whole Empire to their Religion.

To this purpose they forg'd a Lye, which they went and told the Emperor, That the *Pagans* were contriving to raise a Rebellion against him, and to cut the Throats of all the Christians. That they had already had several Consultations about carrying on this wicked Conspiracy, which they would certainly put in execution, unless they were timely prevented. The Emperor who look'd upon them as very wise Men, and put an entire confidence in them, asked them, what they would have him to do ? To which they readily answered, That to secure himself and the Christians from this Conspiracy, he could do nothing better, than to send his Letters to all the Christian Churches, requiring the Christians every-where throughout the Empire, to rise up in Arms on such a Day, about a certain Hour of the Night, and kill all the *Pagans* : For by this means, continued they, the wicked Design against your Majesty and the Christians will be prevented, and the Christian Faith alone will flourish through all your Empire, and there will be none left alive to trouble you, or disturb the Peace of your Government. Besides, the better to excite the Emperor to this undertaking, they assur'd him



## A DESCRIPTION OF FORMOSA

that he was oblig'd to do it, not only in point of Policy, but of Religion, because this would be such a commendable and meritorious Work, to extirpate Heathenism and settle Christianity in all his Dominions, that he might certainly expect the Blessing of God, and of Christ upon himself, and all his Christian Subjects, for finishing such a glorious Design. But, added they, if you delay much longer to put it in execution, you will certainly find by woful experience, that your Majesty and all the Christians will be murther'd in one Night ; the consequence of which must be the utter Extirpation of Christianity in *Japan*.

These Things they represented with so much seeming Zeal and affectionate Concern for the Christian Religion, that the Emperor was prevail'd upon, as is commonly reported, to grant them his Letters to be sent to all the Christians, requiring them to destroy all the *Pagans* in his Dominions ; though others say that the Jesuits presum'd so far upon the Emperor's good Affection to their Cause, that they wrote these Letters in the Emperor's Name without his Knowledge, and dispatch'd them to all the Christian Churches. However this is certain, that all the Churches receiv'd Orders written in the Emperor's name, to rise up in Arms ; on such a Day, at such an Hour of the Night, and destroy all the *Pagans*. And though this Design was managed with all the Artifice of the Jesuits, to conceal it until the time of execution, yet they

## A DESCRIPTION OF FORMOSA

could not carry it on so secretly but the *Pagans* came by some means or other to hear of it, time enough to prevent the fatal Blow : For either the Christians, who had Fathers or Mothers, or other near Relations that were *Pagans*, out of natural Affection to them, discover'd the Plot, that they might have an opportunity to save their Lives ; or others being touch'd with an Horror of the Bloody Conspiracy against their Countrymen and Friends, found their good Nature too hard for their Religion ; and therefore gave timely notice to the *Pagan* Kings and Princes to fortify themselves against the intended Massacre : Which they did so effectually, that having got all things ready, they rose up in Arms with their *Pagan* Subjects on the very Day before that in which the Christians were to put their Design in execution, and fell upon them, and destroy'd them with a very great slaughter wheresoever any Christians could be found. The Emperor being a Christian, and having too much countenanced the Jesuits in their intended Massacre, was forc'd by the *Pagans* to leave his own Dominions, and went into the City of Goa, where he died, and his Body is still preserved in the Church of the Jesuits, where a stately Monument is erected to his Memory, with an Inscription to this purpose, *Here lies Tampousama Emperor of Japan, who was banished out of his Dominions, and died a Martyr for the Christian Religion.* At the same time there were five



## A DESCRIPTION OF FORMOSA

Kings and two Vice-Roys apprehended, who had promoted the Christian Religion in their several Kingdoms ; and they were thrown into Prison, and there remain'd until they died.

The slaughter was so general, that not only the Jesuits and other Missionaries of the *Romish* Church, but all the *Japannese* that had been converted by them, were put to Death whensoever they were seiz'd ; Some were hang'd, some thrown into the Rivers, or old Ditches, others were beheaded, and great numbers suffered the most cruel Deaths the *Pagans* could invent. But though the slaughter was very general, yet it cannot be imagin'd, that all the Christians were apprehended at the same time, but many of them lay conceal'd, and skulk'd up and down in Corners for several Years before they were discover'd ; and after the first Heats of the Persecution were over, many of those Jesuits and Monks who were seiz'd, were for some time respited, and being cast into Prison, continued there until a new Emperor was Created, and then were put to cruel Deaths, with most exquisite Torments.

After this time the name of a Christian grew so odious through all the Empire of *Japan*, that no Christian was suffered to live in it, but the *Pagans* slew them all whensoever they discovered them. And this wicked and bloody Conspiracy, which was so contrary to the mild and charitable Spirit of Christianity, was such a Scandal to the

## A DESCRIPTION OF FORMOSA

*Pagans*, and reproach to the *Christians*, that henceforward they were all esteem'd Villains, Rebels, Impostors, and the worst of Men ; and therefore when any of them were found out, all the People cry'd out, *Away with them, Crucifie them* : And Searchers were appointed to enquire diligently in all places, if any of them could be discovered ; as has been already observ'd in the *Chapter of Laws*.

And this Relation of the Conspiracy of the Jesuits and other Popish Priests, against the *Pagans*, and the great Slaughter of the *Christians*, which follow'd upon the Discovery of it, is as firmly believ'd in *Formosa*, by Tradition from Father to Son, as the Gunpowder-Plot is believ'd here in *England*, to have been contriv'd by the Jesuits and other Papists : But I must confess, that I cannot positively determine the time when it happen'd ; only I think it most probable, that it was about the Year 1616.

### CHAP. XXXVI

*Of the coming of the Dutch into Japan, with their Success, and the Tricks they play'd*

THE *Dutch* hearing of the great Slaughter of the Papists in *Japan*, and that they were for ever banished from that Empire, laid hold of this Opportunity to settle a great Trade with the *Japannese* ; and for that end having laded several Ships with great Stores of such



## A DESCRIPTION OF FORMOSA

Commodities as they thought most vendible in that Country ; they sail'd to *Japan*, where being arriv'd, they were presently call'd to an account, what they were ? and from whence they came ? They answer'd, They were *Hollanders* ; and when the *Japan* Inquisitors urg'd them farther to declare, whether they were Christians or no ? They pretended at first they did not understand what they meant by that Name, and therefore they could only tell them they profess'd the *Holland's* Religion : But at last some of them told the *Japannese*, That they had heard of some call'd *Christians*, who were Impostors, and worshipp'd a Crucified Man : By which Character the *Japannese* understood that these were the *Christians* who had formerly been in *Japan*. And then the *Dutch* added farther, That there were none such in their Country, but in other parts of *Europe* ; and that the *Hollanders* were so far from being of the same Religion with them, that they had always been hated and persecuted by these *Christians* upon the account of Religion.

These things being related to the Emperor, he commanded that they should have leave to land, and to bring them before him : When they were come into the Emperor's presence, they presented him with two great Guns, and a striking Clock with an Alarm, and a musical Bell ; both which wonderfully pleased the Emperor, but chiefly he admired the two Guns when he saw them charg'd and discharg'd before him : Where-

## A DESCRIPTION OF FORMOSA

upon he gave them free leave to come and import their Commodities into his Country, as thinking that their Commerce would be not only safe, but very advantageous to *Japan*. But after they had traded there for some Years, they begg'd leave of the Emperor to build a great Storehouse, in which they might lay up all their Merchandize; pretending it was a great loss to them to carry their Goods up and down the Country before they could sell them; and that it would be more convenient, not only for themselves, but also for the *Japannese* to have a certain place appointed whither all Persons might resort, either to buy their Commodities, or take them in exchange for the Product of their Country. The Emperor granted them leave to build such a House for containing their Goods: But they instead of a Ware-house, built a very strong Castle, with very good Fortifications; yet none of the Natives ever suspected them of any ill design, (but thought that the House was built after the *Dutch* way,) until some time after it was finish'd. But their design was discover'd when a new Fleet of Ships arriv'd from *Holland* in *Japan*; for these Ships were laden with Guns, Muskets, Pistols, and all sorts of Warlike Instruments, and great Stores of Gunpowder and Bullets; as plainly appear'd by this Accident: The *Dutch* having conceal'd their Arms and Ammunition in Wooden Frames, that they might not be seen by the *Japannese*, convey'd them out of their



## A DESCRIPTION OF FORMOSA

Ships, and laid them upon Carts to be carried to their Castle : But it happen'd, unluckily for them, that some of the Carts were broken by the way, and the Wooden Frames burst in pieces by the fall, which discover'd their hidden Treasure of Arms and Ammunition, and alarm'd the *Japannese*, who saw them, with the apprehension of some wicked Design, which was to be executed by such great quantities of Warlike Preparations : Whereupon some of them run presently and acquainted the Emperor with what they had seen, and the danger that threatned his Country by the Tricks of these deceitful *Hollanders* ; and he sent away in all haste 10 or 12 Companies of Soldiers, who kill'd as many as they could find of them ; but the greatest part of them had escap'd from the Castle, and were got into their Ships which had put to Sea, before the Soldiers arriv'd : which happen'd by the over-sight of the Natives, who might easily have encompass'd the Castle at some distance, so that none could enter in or go out of it, whereby all that were in it would have been forced either to surrender themselves or die for Hunger. After this their Castle and all the Guns they could find were seized by the *Japannese* for the use of the Emperor ; and the *Dutch* were for some time prohibited any Commerce with *Japan*. But upon their humble Petition and fair Promises, the Emperor gave them leave to come into *Formosa*, which was then under his Dominion,

## A DESCRIPTION OF FORMOSA

and thither they resorted for some time : But the *Hollanders* not finding in *Formosa* all the Commodities they wanted, did again beg leave of the Emperor to trade into *Japan* ; which the Emperor would not allow, until at last the King of *Nangasak* interpos'd on their behalf, and pray'd that he might be permitted to receive them into his Isle, which is not far distant from the rest of *Japan*. And this the Emperor granted upon the following Conditions, 1<sup>st</sup>, That they should trample upon the Crucifix. 2<sup>dly</sup>, That the Inquisitors should take out of their Ships all their Guns and Ammunition, all their Sails, Masts, Ropes and other Furniture, to be kept in a Store-house as long as the *Dutch* stay'd in the Country. 3<sup>dly</sup>, That he should appoint Soldiers to go along with them through the Country, and observe them. 4<sup>thly</sup>, That they should not stay any longer than the Emperor pleas'd ; but as soon as he should send his Orders for their going away, they should make all things ready for sailing, and depart presently.

These Conditions have been hitherto very exactly observ'd, whenever therefore they have sold off, or barter'd all their Commodities, and are ready to put to Sea again, then all their Warlike Instruments and Ship-Tackle, that were taken away at their first coming, are restor'd to them again, and they have free liberty to return into their own Country.

After the *Dutch* had got footing in *Japan*,



## A DESCRIPTION OF FORMOSA

and the *Christians* were prohibited to come there under pain of Death, the *Dutch* advised the Emperor to distinguish *Christians* from all other *Foreigners* by this Test, viz. by making an Image of Christ Crucified, which these *Christians* adore, and keeping it in all their Sea-Port Towns, and requiring all *Foreigners* to trample upon this Image: For, said they, If these *Foreigners* be *Christians* they will not trample upon it; And all others who do trample upon it, are certainly no *Christians*.

This Test was afterwards try'd upon some *Jesuits*, or other *Monks* of the *Romish* Church, who ventur'd to come into *Japan*, hoping perhaps to conceal themselves under the disguise of being *Hollanders*: But when they came into the Harbour, an Image of Christ Crucified was brought to them, and they were required to trample upon it, which they refus'd to do; whereupon they were all apprehended, being about 46 in number, and within a few Days crucified according to the Laws of *Japan*; and the Festival in Commemoration of their Martyrdom is celebrated by the *Jesuits* to this Day: But the *Hollanders* make no scruple to trample upon the Crucifix when-ever they are required to do it; and therefore they are not accounted *Christians* by the *Japannese*; according to the common opinion of all Japan, That those *Foreigners* only are *Christians* who refuse to trample upon the Crucifix.

## A DESCRIPTION OF FORMOSA

### CHAP. XXXVII

*Of the new Devices of the Jesuits for getting into Japan*

THUS the *Hollanders*, by denying Christianity, secur'd their freedom of Trade in *Japan*, but the *Papists* were for ever shut out of that Country by this Test of Christianity, until the *Jesuits* by their subtilty invented a new way of procuring their admission into it, which was this: They learn in the first place the *Japan* Language in the City of *Goa*, where it is taught in the Academy; and when they can speak it very well, they put on the *Japan* Habit, and thus accoutred, they go to some Port in *Japan*, and being examined by the Searchers what Country they belong to, and from whence they come? They readily answer, That they are *Japannese*, and come from such an Island, and such a City in *Japan*, naming them, which is easily believ'd by the Searchers, because of their Language and Habit.

And having thus securely pass'd the Test, when they come ashore they disguise themselves under various shapes; for some set up for Merchants and Toy-sellers, others for Tutors or Mechanicks, and they live in a private House, and follow their several Employments, with as much care and industry, as if they depended upon them for a livelihood, though 'tis certain they are otherwise provided with sufficient means



## A DESCRIPTION OF FORMOSA

to maintain them, by those who send them thither. For the Pope of *Rome* sends every Year a certain number into *Japan*, and takes care to furnish them with all things necessary, and they are allow'd two Years for learning the *Japan* Language, four Years for their stay in *Japan*, and about three Years for their Journey backward and forward. They have a certain *Japan* Word, which they pronounce after a manner peculiar to themselves, whereby they know one another; the Word is *Abo*, which in *Japan* signifies *quickly*, by which the new-comers, as they walk through the Cities and Villages, know their Brethren that have been there before them; and after they know one another, they meet together in private places to discourse about their own Affairs.

Thus there is a continual Succession of a new Missionary after four Years are expir'd, to supply the place of him who then returns home, as I am very well assur'd by my own experience, though 'tis not easy to guess for what end they are sent, or what good they do when they come there. For it is in vain for them to pretend that they convert many of the Natives, during their four Years stay, to the *Christian* Religion, as I know that some of them boast after their return, since it is impossible they should escape the diligence of so many Searchers, as are every-where appointed to detect them, if they should publickly own themselves to be *Christians*, and endeavour

## A DESCRIPTION OF FORMOSA

to convert the *Pagans* : And indeed, if it were true what they relate, that one had converted twenty, another thirty, and a third fifty, during their stay in *Japan*, ever since the time of their Banishment, there would be very few *Pagans* left in that Country, according to their account of Conversions. 'Tis true, that some Years ago there were *Jesuits*, or *Popish Priests*, who made some Converts to Christianity ! but in a little time they were discover'd by the Searchers, and both they and their Converts were burnt alive, except a few who renounced Christianity and embraced their ancient Idolatry, for fear of the Torments of such a cruel Death : But at *Rome* they talk nothing of any such disasters, but every one boasts of the numerous Converts he has made in the Empire of *Japan*, and pleases himself with the Relation of his Travels, and the many wonderful things he has seen, being greatly puffed up with an Opinion of the great Glory and Fame he has merited by such a difficult and noble Undertaking. Upon the whole matter it seems to me most probable, that the great Design of the Missionaries, who are sent to *Japan*, since the time of their Banishment from it, is to spy out the Country, and to inform themselves exactly of the Situation of their Harbours, the Number of their Forts and Castles, and all the Strength of the Empire, and to take Aim by what Methods they may be attack'd with best success, hoping that at length



## A DESCRIPTION OF FORMOSA

some magnanimous Christian Prince will undertake a glorious Expedition, with sufficient Forces to conquer that Empire by their direction, and to plant the Christian Religion among the Natives, in spite of all the Prejudices wherewith they are possess'd at present against it: For indeed I cannot perceive what other Benefit and Advantage they can propose to themselves by all the Trouble and Expences they are at, in sending so many Missionaries into *Japan*.

Within a few Years after the Persecution of the Christians in *Japan*, the Emperor having obtain'd the Isle *Formosa*, as has been above related, began to persecute also the Christians that were in that Country; but tho' he treated the Jesuits and Popish Priests there with the same severity he had us'd in *Japan*, burning some alive, crucifying others, or hanging them up by the Legs till they were dead; yet to the Natives who were Christians he shew'd more Mercy, leaving it to their own free Choice, either to renounce Christianity, or to depart for ever out of their own Country; whereupon many of them chose rather to fly into other Countries than deny Christ; but others being unwilling to leave their Estates and their Country, renounc'd Christianity, and embrac'd their former Superstition. And after that time the same Law was in force against the Christians in *Formosa*, as was made against them in *Japan*.

## A DESCRIPTION OF FORMOSA

### The CONCLUSION

FROM what has been said of the Causes of the great Persecution of the Christians in *Japan*, we may clearly understand how great a prejudice the Jesuits have done to Christianity, and what a Reproach and Disgrace they have brought upon the Christian Name, by imposing their Popish Errors upon the People as necessary Articles of Faith, and by contriving that barbarous and bloody Massacre which they intended against all the poor *Pagans*: Whereas if they had propos'd the Christian Religion in its purity and simplicity, and behav'd themselves towards their Proselytes with that Meekness, Charity, and Sincerity, which became their Apostolical Office, I dare be confident to affirm, that in all probability the whole Empire of *Japan* had now been Christian: But now by their Misrepresentations, and wicked Practices, the *Japoneses* have such a false Notion of Christianity, and such strong Prejudices against it, that it would be much more difficult now to convert them; nay, the Door is shut against any Christians who might have such a charitable Design, or would attempt to remove their Prejudices, and possess their Minds with a just Idea of Christianity. How detestable then was the Wickedness of the Jesuits, which occasion'd all this Mischief. And how deplorable is the Case of these poor Pagans, who are now so fetter'd in



## A DESCRIPTION OF FORMOSA

Chains of Darkness, and bound up to their Idolatrous Practices, that they can never hope to see the glorious Light of the Gospel, or feel the Power of it in their Hearts and Lives, as might have been reasonably expected from them : For if they do so exactly observe the Precepts of their own Religion, altho' it be uncertain and contrary to the Divine Nature, altho' it enjoyn them such a horrible and cruel Practice as to sacrifice their own Sons ; with what Cheerfulness, Humility, and Veneration, would they have perform'd the reasonable Service and Obedience of Christianity, had they been enlightened with that heavenly Doctrine in its purity, and tasted the Power of it, in purging their Hearts, and reforming their Lives.

Some perhaps may think that I have done too much Honour to the Pagan Religion as it is profess'd in *Formosa*, by giving such a long and particular Explication of it, as if I were still persuaded of the truth of it ; which God forbid : And therefore I must desire such Persons to consider, that I was oblig'd to give an Account of all things relating to that Religion, as they are to be found in *Jarhabadiond*, which is our Scripture, tho' I am very far from believing them to be true ; nay, I am fully persuaded that they are false, by the following Reasons which I shall briefly mention : 'Tis a certain and infallible Argument of the Falshood of any Religion, that it commandeth such things as are contrary to the Divine Nature, and to those Notions which

## A DESCRIPTION OF FORMOSA

every one hath of God's infinite Goodness : Such is the Command in our *Farhabadiond*, which requires us to sacrifice so many thousand innocent Babes every Year ; which is a thing so cruel, and so contrary to the Tenderness of Human Nature, that we cannot believe it to be the Command of a good and gracious God, but of some evil Spirit who delights in Human Blood, and in the Misery and Destruction of Mankind. And when once I was convinc'd of the Falshood of our Religion, by requiring such a cruel and bloody Sacrifice, I presently concluded, that all the Miracles pretended to be wrought in confirmation of it, were meer trick and forgery ; because I am cetrain that God would not exert his Omnipotent Power to confirm a Lye, and maintain an Imposture. Besides that, any one may quickly be satisfied how little Reason there is to believe, that the pretended Miracles were really wrought, since they are only mention'd in our *Farhabadiond*, which the Priests keep in their own hands, and will not suffer any of the common People to have a Copy of it ; which gives a shrewd suspicion, that there is some Trick and Imposture, since they do so studiously avoid any means of discovering the Truth ; which suspicion is very much increas'd by the Tyranny which the Priests exercise over the common People, in exacting an implicit Faith to their Dictates, without giving them any rational Grounds for believing, and obliging them under



## A DESCRIPTION OF FORMOSA

pain of Death never to accuse the Priests of any Falshood, tho' they be very certain that he is guilty of it. The Priests indeed pretend, that their God does sometimes appear to the People in the form of a Lion, when he is angry with them; and at other times, in the form of a Camel, when he is pacified: But every one may plainly perceive, that this pretended Miracle is nothing but a Trick of the Priests, who have the opportunity of shewing such or such a Beast to the People, without being discover'd, since the whole management of the matter is left to themselves, having the Beasts ready to set up at their pleasure with all secrecy. If any one should ask me, How can the Priests put such Tricks upon the common People, and carry on such Impostures? I answer, There are many Instances of the same nature in other Nations, who having no Revelation, believe and do such things as are more absurd than what is here pretended: Such were the *Egyptians* who were famous for all parts of Learning, and yet were persuaded to worship Crocodiles and Onions. Nay, even in the *Roman* Church we see, that many Absurdities are impos'd upon the common People to be believ'd contrary to Sense and Reason: And why then may not such a rude and ignorant People as the *Formosans*, be impos'd upon by the Tricks of cunning Men? But how this Imposture is manag'd, 'tis not my business at present to enquire, 'tis sufficient for me, that I am fully

## A DESCRIPTION OF FORMOSA

persuaded by undeniable Arguments of the Falshood of the Religion of *Formosa*. Now to this Omnipotent and Merciful GOD, who hath by the Grace of his Holy Spirit call'd me from Error and Superstition, to the true Knowledge of his Will, and of his Son Jesus Christ, my Redeemer and Mediator, be ascrib'd eternal Praise, Honour, Magnificence, and Glory, by all the Creatures for ever and ever. *Amen.*

### APPENDIX

#### CONCERNING

The AUTHOR'S Journey from *Avignon* to *Rome*

IN the Year 1701, being the Year of *Jubilee*, I was invited by the *Jesuits* to accompany seventeen young Gentlemen to *Rome*; who undertook that Journey rather out of Curiosity than Devotion, to see the Pomp and Magnificence of the Ceremonies that are then observ'd in that City: And the *Jesuits* persuaded me to go, hoping that by the sight of these Ceremonies I should be induc'd to embrace their Religion. I was easily prevail'd upon to comply with their Desires, and so we travell'd together to *Rome*, the other Gentlemen in Pilgrims Habit, and I in *Japan* Cloaths, and arriv'd there a little before the Death of the Pope, who being then sick, would not admit of any to come and see him; but we saw all the valuable Curiosities that are kept in that famous City. And the



## A DESCRIPTION OF FORMOSA

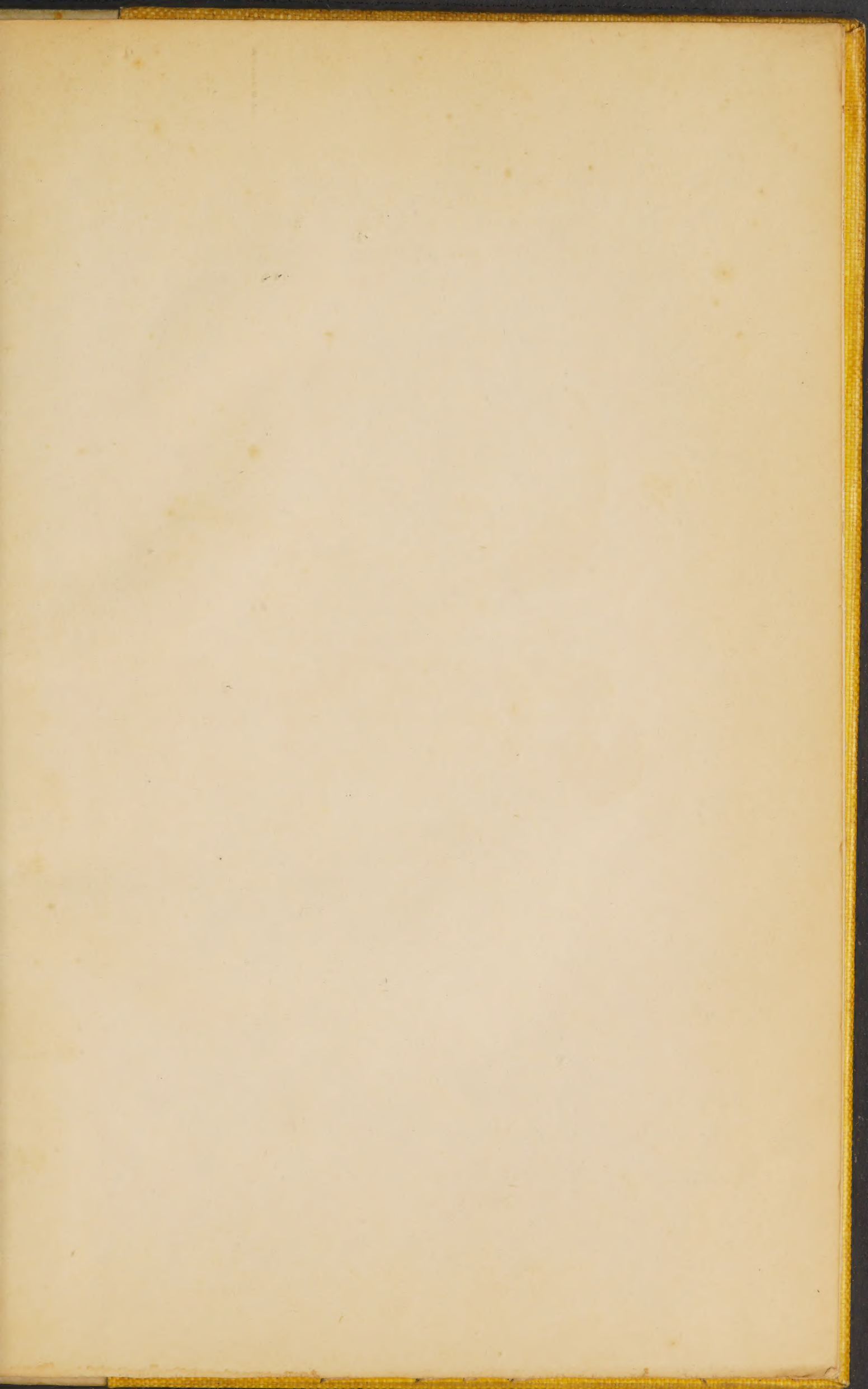
*Jesuits* at *Avignon* having given me Letters of Recommendation, I was nobly entertain'd there by the *Jesuits* of that City, who were very civil and obliging : But when they exhorted me to embrace the Christian Faith, I excus'd my self for not complying with their desire, and told them, That I intended to return again to *Avignon*, and to be baptiz'd there by the same Father who had brought me out of my own Country. After we had stay'd above a Month in *Rome*, we return'd again to *Avignon*, where I was civilly receiv'd by the *Jesuits* ; who, as I have reason to believe, had charg'd the young Gentlemen my Fellow-Travellers to take care of me, that I should not make an escape ; for they watch'd me as narrowly during the whole Journey, as Sergeants use to do a Prisoner. Presently after my Return, the *Jesuits* ask'd me, how I lik'd all these Ceremonies I had seen at *Rome* ? To whom I answer'd, That I was very well pleas'd with them, and did greatly admire them : But then withal I added, Since you condemn our Pagan Religion, because our Religious Worship consists only in Externals, how can you alledge your external Ceremonies in Confirmation of your Religion : To which they answered well enough, That they did not condemn our Ceremonies merely as external, but because they were destitute of any internal Virtue : Whereas the Christian Religion consists much more in its internal Power, than any external Shew : And therefore,

## A DESCRIPTION OF FORMOSA

said they, all our Ceremonies are unprofitable, unless the Heart be joyn'd with them ; and we only make use of them to excite Men to Devotion, and to inspire them with greater Reverence and Fervor in the Worship of God. With this Answer I seem'd to be so far satisfy'd, that I made no Reply ; tho' I might have told them, that we us'd the external Ceremonies of our Pagan Religion for the same ends and purposes as they do theirs. This indeed was a great scandal to me, to see the corrupt Lives of all sorts of People, both great and small, at *Rome*, where they appear'd so publickly to be guilty of Adultery and Sodomy, that all Travellers might perceive them ; which made me say to my self, Certainly if these Men did heartily believe their Religion, they would better observe its Precepts, and live according to it ; but by their wicked Practices it appears, that they impose such things upon the common People, which they themselves do not believe to be true : Besides, I had heard so many Stories of the Miracles wrought by the Relicks of St. *Peter*, and other Saints, and chiefly of those which are pretended to be done in the Chapel of *Loretto*, which I believe to be false, that from thence I concluded their Relations of the Miracles wrought by Christ, to be no less false : So that my Journey to *Rome* was so far from inducing me to embrace the Christian Religion, that it rather prejudic'd me strongly against it.

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